

THE CONGREGATIONALIST

Boston Thursday 25 June 1896



JAMES B. ANGELL, LL. D.,
President for the last twenty-five years of the University of Michigan.

W HATEVER be the method of endowment of our great schools, may the day never come when they shall be inaccessible to the humblest youth in whom God has lodged the divine spark of genius, or that more common but sometimes not less serviceable gift of useful talent. Let not a misapplication of the *laissez faire* doctrine in political economy, which has its proper place, lead us to the mistake of building up a pedantic aristocracy. Good learning is always catholic and generous. It welcomes the humblest votary of science, and bids him kindle his lamp freely at the common shrine. It frowns on caste and bigotry. It spurns the artificial distinctions of conventional society. It greets all comers whose intellectual gifts entitle them to admission to the goodly fellowship of cultivated minds. It is essentially democratic in the best sense of that term.—*From an address by Dr. Angell.*

THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1841

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NOTEWORTHY FORTHCOMING MEETINGS,

International Sunday School Convention, Boston, Mass., June 23-26.
World's Student Conference, Northfield, Mass., June 26-July 5.
Chautauqua Assembly, Chautauqua, N. Y., June 27-Aug. 24.
Evangelical Alliance, Fiftieth Anniversary, Mildmay, Eng., June 30-July 4.
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1-Sept. 1.
School for Systematic Bible Study, Northfield, Mass., July 6-Aug. 24.
National Educational Association, Buffalo, N. Y., July 7-10.
Christian Endeavor Convention, Washington, D. C., July 8-13.
Y. W. C. A. Conference, Northfield, Mass., July 10-20.
General Conference for Bible Study, Northfield, Mass., July 30-Aug. 12.
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24-29.
American Social Science Association, Saratoga, N. Y., Sept. 1.
American Board, Toledo, O., Oct. 6-9.
American Missionary Association, Boston, Mass., Oct. 20-22.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13-18.

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COMMENCEMENT DATES.

The following list includes the Commencement and anniversary days of the leading educational institutions.

COLLEGES AND UNIVERSITIES.

Bates, Lewiston, Me.,	June 25
Bowdoin, Brunswick, Me.,	June 25
Chicago, Chicago, Ill.,	July 1
Colby, Waterville, Me.,	July 1
Doane, Crete, Neb.,	June 25
Hamilton, Clinton, N. Y.,	June 25
Hiram, Hiram, O.,	June 25
Michigan, Ann Arbor, Mich.,	June 25
Trinity, Hartford, Ct.,	June 25
Union, Albany, N. Y.,	June 25

SEMINARIES AND ACADEMIES.

Thayer Academy, Braintree, Mass.,	June 30
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THE CONGREGATIONALIST

Volume LXXXI

Boston Thursday 25 June 1896

Number 26

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IT is the season of Commencements and degrees. Whether the undergraduate gets more satisfaction from the Class Day exercises, promenades, tree plantings, floats and whatever other parting festivities mark the close of the academic year, or the ministers and others from the new train of capital letters which they become entitled to append to their names, we have no means of knowing. The general diffusion of satisfaction is, however, a delightful thing and we congratulate the A. B.'s and B. S.'s and Ph. D.'s and D. D.'s and LL. D.'s upon the passing over of the joy of anticipation into that of realization. The world ought certainly to be richer for the letting loose upon it of so much crowned and recognized talent. So far as our judgment goes the college year has been a good and useful one and the degrees have not been shot at a venture from the academic bow.

What constitutes the claim of a Western college on Eastern benevolence? First of all, it ought to have the indorsement of our College and Education Society, which is supposed to sift thoroughly all claims upon Congregational purses. Second, it should be well located and actually doing efficient college work. Third, its own teachers, students and local constituency should be doing all in their power to support and advance the institution. All these conditions are fully met in the case of Pomona College in southern California. Its appeal, therefore, for funds to enable it to secure a conditional bequest of the Persons type ought to go home to many hearts. On page 1022 the facts are set forth tersely and convincingly.

We have elsewhere summarized the article by Professor Paine of Bangor on New England Trinitarianism in the *New World* for June. It is impossible to follow the course of the article, which is unfortunately more critical than constructive, in the brief space of a paragraph, and the living leaders of thought characterized in it may be trusted to answer for themselves, but for our own part we may say that while, on the one hand, we have no wish to

depart from the historic position of the church, on the other we have no desire to prevent that re-examination of the historic theology which is the privilege of each new generation of believers. The essential postulate of Christianity, in our opinion, is that God for self-revelation and redemption became man and dwelt among us, and that in the man Christ Jesus dwelt all the fullness of the Godhead bodily. So, also, we believe that, as the humanity of Christ began on earth, it continues in his eternal state. It is the divine, yet human, Jesus in whose power and love we trust and to whom the church is to be joined in holy marriage in the heavenly life. If it be impossible to make an elaborate statement of Christian doctrine without emphasizing the divinity at the expense of the humanity, or the humanity at the expense of the divinity, nevertheless the harmony of faith consists in holding both without contradiction or dispute.

It is interesting to note how slight variance, if any, there is now in the problems which Christians the world over face. To illustrate: The report on Religion and Morals read to the recent Free Church General Assembly of Scotland made it clear that the hindrances to spiritual life in Scotland today are the self-indulgence of Christians, undue devotion to sports and amusements, intemperance, sectarian divisions, and the unwholesome influence of much of the current literature and the secular press. Could a more correct diagnosis of the situation in New England, for instance, be made?

We asked a dissatisfied parishioner why he disliked the preaching of his new minister. "I am tired of going to Chicago with him," was the answer. It seemed that in nearly every prayer meeting talk and often in sermons he was accustomed to say, "When I was in Chicago," and to compare the conditions of church life in his present charge unfavorably with those in the place from which he had come to it. This is an instance of a lack of thought and tact in little things which often hurts a pastor's influence. If we are careful of the feelings of one person with whom we talk, all the more we ought to be of the feelings of fifty or 500. An extreme and amusing instance of this particular fault was that of the local preacher in a little fishing village far down on Cape Cod, who said one day, in beginning a discourse upon the parable of the Good Shepherd—with a wave of the hand toward a little group of city boarders—"We who have lived in more favored climes have seen sheep feeding upon the hillsides." These flaws of taste and tact are far more hurtful to a pastor's influence than we realize or are ready to acknowledge.

The New York correspondent of *The Standard* calls attention to the fuller manning of the Protestant Episcopal churches of that city as an element of their larger relative growth. "Among eighty-six churches," he

says, "there are only eighteen where one clergyman does all the work. There are twenty-nine which have two clergymen, and there are twenty-nine which have three or more." Trinity has five regular clergymen and twenty-eight at work in the parish. In the readjustment of work necessitated by modern city conditions, it is clear that we must for economy of resources return to the apostolic practice of a varied and numerous ministry.

THE ANN ARBOR ANNIVERSARY.

In referring to the University of Michigan upon the occasion of the twenty-fifth anniversary of the entrance into service of its distinguished president, James B. Angell, which occurs this week, we do not forget the great work being done by other institutions which, unlike that of Ann Arbor, are dependent upon personal donations and over which other distinguished Congregationalists are presiding. For the present we join in the extended satisfaction which recognizes the eminent usefulness of the illustrious president, who now completes this special work of a quarter of a century. We may be indulged, we think, in a little pride which the great number of names of men whom our own churches have furnished to the cause of higher education naturally excites; and President Angell is among the highest.

The visitor at Ann Arbor is at once pleasantly impressed by the college plateau of forty acres, with its many trees, its graceful walks, its fine buildings artistically placed and its multitude of students passing to and fro at the proper hours. The coeducation of young men and young women here seems natural and it ceases to excite attention. As the students live with private families, there is none of the air of Dartmouth, or Harvard, or Yale, or, at the other extreme, of Wellesley, or Smith. This Western university—it was Western a little while ago—has worked out its own character, not only in the problem just suggested, but also in the great questions of education involved in the elective and professional systems. The elaboration of the various problems has been largely limited to the administration of President Angell, with the co-operation of the admirably qualified body of teachers who have been called to his help.

A few comparisons may illustrate the great forward changes which have taken place in the period from 1871 to 1896. At the first-named date the university had six buildings; now there are seventeen, among the additions being the beautiful library, the gymnasium, almost matchless, the scientific museum, the physical and hygienic laboratory, the engineering laboratory and two hospitals, while some of the older buildings have been greatly enlarged. Then there were 20,000 volumes in the library; now there are 100,000. Then there were three departments, arts, medicine and law; pharmacy, homeopathic medicine, dentistry and engineering have been added and the semi-

nary system was introduced in 1878. Then the only laboratory was the chemical; there have been added physical, zoölogical, botanical, histological, physiological, hygienic, engineering and anatomical. The courses of law and medicine were two years of six months each, now in law they are three years of nine months each and in medicine four years of nine months each. Then there were thirty-six teachers; now the names of 170 grace the roll. Then the annual expenditures amounted to \$82,000; now they amount to nearly \$400,000, while gifts have been received of something over \$460,000. Then 1,110 students were in attendance; now there are 3,000.

It will, of course, be remembered that this is a State institution, and that it has the advantage of a State tax upon property for its support, as well as the income from property given by the national Government for such purposes. Very much the larger part of its income is thus derived, and the State has made appropriations for various buildings, but even this great advantage required the leadership suitable to secure the results found at this commemoration. These have required a man who could inspire public confidence, who could be broad and far-sighted in plans, who could be skillful in securing his objects, who could be wise in administration and who could unite the intellectual ability which professors and students demand in their chief with the qualities of heart which secure the instinctive attachment of those who come within their range. Success is the test of these qualities.

President Angell, a graduate of Brown University in 1849, became professor of modern languages in that institution in 1853, after the intervening study in Europe, and was also editor of the *Providence Daily Journal* from 1860 for several years. From 1866 to 1871 he was president of the University of Vermont, and from that position he went to Ann Arbor. His work in this presidency has been substantially uninterrupted, except by calls to important national service. He was United States minister to China, appointed in 1880, being also appointed chairman of a special commission to negotiate a treaty with that Power. He was appointed a member of the United States Fishery Commission by President Cleveland, September, 1887. He has been regent of the Smithsonian Institute since September, 1887. President Angell's thorough knowledge of international law is everywhere admitted.

The university being a State institution, its religious position is a matter of peculiar delicacy. But over the organ in the great university hall are the following words, taken from the national ordinance of 1787: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." The various denominations have their churches in Ann Arbor, and the Christian Association has an elegant stone edifice just outside the grounds. While the professors are scattered in various churches, the president is an active member of the Congregational church. He has taken important part in our National Councils and in our International Council at London in 1891, and he has been a member of prominent committees in our foreign missionary board.

We understand that the exercises at Ann

Arbor will be simple, as becomes a way-mark and not a conclusion—a grateful recognition of work accomplished as the prophetic assurance of work to come. Who can measure the power which has been sent out into the world through these twenty-five successive classes?

THE REPUBLICAN NATIONAL CONVENTION.

The national convention of the Republican party held last week in the city of St. Louis will ever be considered as remarkable, and for the following reasons:

1. A candidate for the highest office in the gift of the American people was selected on the first ballot. Not since the year 1868 has the party witnessed a like phenomenon, and then the man was the greatest military leader of the Civil War, the hero of the North, U. S. Grant.

2. The opposition of party bosses and the scheming of veteran managers, men versed in all the tricks of their craft, were as puny and inconsequential at St. Louis as they had been in the State conventions, and a man of the people, the champion of a principle and identified with it, whose preliminary campaign had been generalized by an American business man, Mr. Hanna, was given the coveted honor and provided with a vice-presidential candidate of his own choosing. This fact also is remarkable if one will but scan the history of American politics.

3. Profiting by its recent experience the party, while reasserting in most unequivocal terms its belief in a tariff for protection as well as for revenue, is not to be as dogmatic in this campaign as in the past in its advocacy of specific schedules or schemes.

4. And, most notable and important of all, compromise and shiftiness have been put aside, principle has been enthroned above policy, and a plank setting forth the party's creed on monetary standards has been formulated which cannot be misinterpreted and must be accepted by the candidates and indorsed or rejected by the electors with perfect understanding of its import. Already the occasion of a significant and somewhat formidable bolt from the party by leaders who may or may not have their States' indorsement for so bolting, the beneficent influence of this unequivocal declaration will become more and more apparent as the days pass by. It furnishes a sure rallying point for men of certain convictions to fight a defensive or offensive battle around, and will force to the front far beyond all other issues one which must be faced, settled and settled right before either national or individual prosperity can return or will abide. For it is none the less true now than of old that "righteousness exalteth a nation," and pledges of our national credit cannot be settled for fifty cents on a dollar without national dishonor and individual distress.

As a young, lusty to be sure, but still a debtor nation we cannot with safety or honor overlook the fact that one of the vital things which makes the Christian West superior to the Mussulman East is the security which it gives to the man of thrift that all of that which he saves and invests today can be at his command tomorrow.

Whether these candidates will be elected is a result dependent upon much that no mortal can foresee. Whether, if elected, they will rise to the level of statesmanship

and mastery of the unusually intricate problems, domestic and foreign, which we are facing as the century dies, time alone will reveal. Fortunately they are both men of irreproachable character, elevation of thought and ideals, some experience in dealing with public affairs, and so near the plain people as to know what they believe and feel and desire.

A convention which records the will of the rank and file and puts one side the schemes of "bosses" is a sign of health and rejuvenation in a party that has no more reason to expect perpetual life than the Whig party had, unless it proves its right to so endure by perpetually bringing forth wholesome fruit. A political party which enters on a contest free from the danger of treachery within after the issue is joined is able from the first to throw its whole force against its real foe, and if the St. Louis convention has done nothing else it has purged the Republican camp of men who were dangerous because mutinous, and it has defeated the schemes of certain bosses who have hitherto harmed the party or manipulated it for their own selfish ends.

THE PROVIDENCE OF GOD IN OUR NATIONAL HISTORY.

In nothing else is the divine control of human affairs more evident than in national history. Its manifestations often are as striking as they ever are in relation to individuals, while their magnitude renders them far grander and more solemn. And no other nation has had a history more instructive in respect to the divine superintendence than our own.

The thoughtful student of our past is amazed that our national independence ever was gained. Political rivalries and corruption, shameful though they are today, were far worse then, in spite of many patriotic and noble individual exceptions, than they are now. Had not God meant us to become a nation, overruled events for that end, raised up Washington and other worthy leaders, and defended us from some of the consequences of our own folly and wickedness, we never should have become a nation. But alike in the character of the controlling spirits who settled our country, in the course of events which led to the birth of our nation, in the gathering and generally successful assimilation of citizens from all over the world, and in the marvelous prosperity which on the whole has been ours, the divine guidance is conspicuous.

This is equally evident when our national afflictions and humiliations are considered. The great rebellion, disastrous and terrible although it was, has resulted in great public advantage in many ways. Even the assassination of Lincoln and Garfield caused fresh demonstrations of the solid stability of our institutions. Our career has not been characterized by that unexampled virtue and prosperity for which our fathers too sanguinely hoped, but it has been remarkably successful, and, unless the public conscience becomes hardened in these later days, our future is rich in promise. And in everything the goodness of divine providence to us as a nation is impressively evident.

But we need, both as individual citizens and as a people, to acknowledge God more frankly and humbly. The spirit of materialism, of greed of gain, of unrighteous ambition and of reckless self-confidence is

abroad in the land and is working immense evil. God will not abandon us if we do not disregard him. But if we allow the corruption, which has ruined so many nations in the past, to prevail among us it will surely ruin us. It is the part of the patriot to acknowledge God as our nation's hope and stay, and to obey his will in public as carefully as in private affairs.

CURRENT HISTORY.

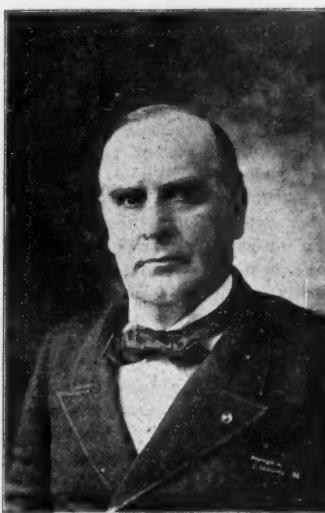
The St. Louis Convention.

The national convention of the Republican party, held in St. Louis last week, met Tuesday noon and adjourned early Thursday evening. Free from some of the elements of strife, which have made many of its predecessors notable, it was by no means an uneventful or unimportant convention, as we have tried to point out in another column. There never was any question of Mr. McKinley's nomination. The movement for him had gathered too much headway, was too irresistible to be overcome by any combination that could be brought to pass at the convention. The action of the national committee in preparing the preliminary roll of delegates and the action of the committee on credentials in determining who were entitled to seats in the convention doubtless was ruthless at times, but if it crushed good men it also crushed bad men, and the convention did no better work than in spurning with contempt the Addicks faction of Delaware, the Cuney faction in Texas, and in giving to the anti-Platt Republicans of New York a standing in the convention. Hon. J. M. Thurston of Nebraska won additional fame as a man of ability and breadth by his work as permanent chairman. Senator Lodge of Massachusetts covered himself and his State with glory by his masterly rallying and leadership of the delegates who favored an unequivocal declaration for the gold standard. Senator Teller, by far the ablest of the advocates of the free coinage of silver, after a manly fight before the committee on resolutions, and after the convention had indorsed overwhelmingly the declaration in favor of the gold standard, made a candid, impressive and pathetic speech of farewell, and then, after Senator Cannon of Utah had read a formal protest, walked out of the convention hall; Senators Cannon of Utah, Pettigrew of South Dakota, Dubois of Idaho, Congressmen Hartmann of Montana and Allen of Utah, and fifteen other delegates from Utah, Nevada, Idaho and Colorado following him. Senator Mantle of Montana and Senator Shoup of Idaho subsequently repudiated the platform though refusing to leave the party. The customary unanimous indorsement of the candidates followed the decisive verdict of the first ballots, and the delegates, as they departed for home, certainly left with fewer heartburnings and less factional hatred than have been known at most prior conventions. The citizens of Ohio and New Jersey, irrespective of party, have made remarkable demonstrations of pleasure at the honor conferred upon their fellow citizens.

The Successful Republican Candidates.

On the first ballot Hon. William McKinley of Ohio received 661 votes out of 906—454 being necessary for choice—Mr. Reed of Maine only 84—even New England failing to give him its unanimous support—Mr. Quay of Pennsylvania 61, Mr. Morton of New York 58 and Mr. Allison of Iowa 35.

On the first ballot for vice-president Hon. Garrett A. Hobart of New Jersey received 533 votes, Mr. Henry Clay Evans of Tennessee 277 votes and ex-Governor Bulkeley of Connecticut 39.



Mr. McKinley is of sturdy Scotch-Irish stock blended with English and German strains of blood. His grandfather fought in the Revolutionary War and Mr. McKinley did gallant service in the Civil War, rising to the rank of brevet-major. Born in Niles, Trumbull County, O., Jan. 29, 1843, his scholastic education began and ended at one of the old fashioned academies which have sent forth so many of our noted men and women. A lawyer by profession, a Methodist by inheritance and conviction, he lived the life of a struggling, honorable attorney at law until October, 1877, when he entered Congress as a Republican, and there he remained until the tidal wave of reaction against the tariff bill which bears his name. Since leaving Congress he has twice been elected governor of Ohio by enormous majorities. In Congress he developed ability of a certain kind. He had but few peers in the mastery of the technical details of tariff legislation, and while not the framer of the tariff law bearing his name, he did much to shape it and was the Republican party's leader on the floor of the House when the law was debated and passed. A friend of Civil Service reform, disposed to follow rather than lead when financial legislation was under discussion, his record as a congressman is fair, although not brilliant or great. In the Republican national convention of 1892 he showed himself a man of principle by instantly suppressing a movement to name him as the candidate, he insisting that Ohio had sent him and his colleagues to promote the candidacy of Mr. Harrison, and that the people's will must be done. Mr. McKinley's personal character is above reproach. He is domestic in his tastes and loyal to the sanctities of home.

Mr. Hobart, a scion of English and Dutch stock, was born in Long Branch, N. J., in 1844. He graduated at Rutgers College when he was twenty, was admitted to the bar in 1869, soon began to fill important positions in Passaic County and the city of Paterson, where he made his home and now lives, and in 1872 began a notable career as State legislator, where he soon rose to the place of president of the Senate. Since 1884 he has represented his State on the

Republican national committee and been the most influential Republican of the State, chiefly because he has not attempted to be a boss. The foremost citizen of Paterson, a trustee of a Presbyterian church, a legal adviser for and president or director of very many manufacturing corporations, a genial, approachable, popular man, he unites with business sagacity and clean character a knowledge of parliamentary affairs which will enable him to preside competently over the Senate if elected, while his experience as a political manager of the best type and his popularity as a man will probably enable him to swing New Jersey into the Republican column for the first time since the Civil War.

The Platform.

The Democratic party is held responsible for having precipitated a panic, blighted industry and trade and stimulated foreign production for the American market. The policy of protection is declared to be "the bulwark of national development and prosperity," but the party in the approaching campaign is not "pledged to any particular schedule. The question of rate is a practical question to be governed by the conditions of the time and of production." Mr. Blaine's reciprocity scheme, which the Cleveland administration has destroyed, is indorsed and declared to be a twin measure with a protective tariff. A restoration of the American merchant marine by establishing discriminating duties in favor of vessels built, owned and officered by Americans is urged and pledged. The need of a firm, vigorous and dignified foreign policy, especially in guarding our interests in the western hemisphere, is asserted and our dominance in Hawaii and over the Nicaragua Canal made part of such a policy, while the Monroe Doctrine "in its full extent" is accepted as the party's creed. Sympathy with the Cuban revolutionists is expressed most unequivocally, and the opinion ventured that Spain should be urged by the United States to restore peace and give independence to the Cubans. Sympathy with Armenia and indignation over her wrongs is voiced, and the declaration made that in Turkey "American citizens and American property must be absolutely protected at all hazards and at any cost." Fealty to the Civil Service Law is reasserted, lynching is condemned, a national arbitration tribunal to adjust industrial disputes is approved, and restrictive immigration legislation called for. The planks respecting temperance and woman's participation in public affairs are platitudeous and far from satisfactory, while the plank which indorses the scheme to admit Arizona and New Mexico as States is most reprehensible.

The plank over which there was the bitterest contest in the committee on resolutions was the one stating the party's position on national monetary standards. There is abundant reason for believing that when the convention opened neither Mr. McKinley nor Mr. Hanna, nor the delegates from the Middle West, were prepared to make any such unequivocal statement as is found in the plank which was adopted, and the credit for carrying it through the committee on resolutions is due to the campaign of education systematically carried on, especially by Senator Lodge of Massachusetts and his fellow-delegates from Massachusetts, together with men of the same mind from the other New England and the Middle Atlantic States. On a roll-call of

the States and a poll of 922 delegates the committee's declaration was indorsed by a vote of 810 to 112, and this with the distinct understanding by the delegates when they voted that the adoption of the plank would lead immediately—as it did—to a bolt by Senator Teller and other men long identified with the party, some for many years, and all of them representing States changed from Territories to States by fostering Republican legislation, and in sympathy with the platform on all other points. Following is the plank adopted:

The Republican party is unreservedly for sound money. It caused the enactment of the law providing for the resumption of specie payments in 1873; since then every dollar has been as good as gold.

We are unalterably opposed to every measure calculated to debase our currency, or impair the credit of our country. We are, therefore, opposed to the free coinage of silver except by international agreement with the leading commercial nations of the world, which we pledge ourselves to promote, and until such agreement can be obtained the existing gold standard must be preserved. All our silver and paper currency must be maintained at parity with gold and we favor all measures designed to maintain inviolably the obligations of the United States and all our money, whether coin or paper, at the present standard, the standard of the most enlightened nations of the earth.

The Outlook.

The more intelligent Republicans realize that the fight of this campaign is to be bitter and disruptive of old party ties, but they are confident, nevertheless, that the people next November will indorse the action of last week's convention, especially if the Democratic party declares for free silver at Chicago, as it now seems likely to do, notwithstanding President Cleveland's call to arms and Mr. William C. Whitney's determination to assume leadership of the gold standard Democrats at Chicago. Declarations respecting party policy from Mr. Cleveland and Mr. Whitney not only have no weight in the South and West, but they serve as irritants, Mr. Cleveland being identified with a bond-issuing policy that has kept us on a gold basis, and Mr. Whitney standing for organized capital, which the Populists and many Democrats hate with a perfect hatred because they believe it to be stolen in part, if not in whole, from the people. Moreover, not only are the Democratic conventions of California, Idaho, Arkansas and Delaware declaring for the free coinage of silver and electing men to go to Chicago to work for it and a candidate who believes in it, but sentiment in favor of free coinage of silver is cropping out in Maine, Connecticut, Massachusetts and New York, and though Minnesota and Florida Democrats during the past week have elected gold standard delegates to Chicago the more significant fact is that New England will not send a united delegation of men with like views, while men of the standing of ex Congressman G. F. Williams and ex-Mayor Matthews are admitting that they will support the regular Democratic nominee no matter what his financial views are. On this point, however, they do not speak for most of the men of the faction in the Democratic party which they have been supposed to represent.

The bolting Republicans of the silver producing States have indorsed the presidential candidacy of Senator Teller of Colorado, and a representative committee of Populists, without committing their party, has indorsed his nomination. Truth to tell, conditions throughout the Interior and West are chaotic, and combinations of voters that would have been scoffed at one year

ago are now within the range of probability. A clean-cut issue has been made by the money plank of the Republican convention, and a process of disintegration and realignment is to go on between this and November the like of which has not been seen since Sumter was fired on.

International Arbitration.

Rumors of a conflict between the British and the Venezuelan forces in the territory which is in dispute threatened, last week, to complicate the progress of a peaceful solution of the controversy between the great European Power and the South American republic. But the British Foreign Office has had no official notice of any such clash of arms. Both Lord Salisbury, in replying to a deputation representing the English international arbitration movement, and Mr. Curzon, under secretary of foreign affairs, in a speech made in the House of Commons, have admitted during the past week that progress was being made toward the perfection of a permanent tribunal to arbitrate on all Anglo-American differences of opinion incapable of being settled by the usual methods of diplomacy. And while neither President Cleveland nor Secretary Olney have indorsed this statement explicitly, inquiries made at the State Department have failed to bring forth any denial of its substantial truth, hence we may reasonably infer, as well as hope, that the ideal which so many of the best men and women of this country and Great Britain long to see is slowly but surely becoming a great vital fact. How much reason there is to work and pray for such a happy consummation Dr. Gladden sets forth very conclusively in his argument which we print elsewhere.

That there are some serious but not insurmountable obstacles to be overcome before all the details of such a plan can be perfected, ex-Minister Phelps makes clear in his article in the *July Atlantic*, and Prof. Theodore S. Woolsey demonstrated the same fact to the members of the Connecticut Valley Congregational Club at its meeting in Easthampton last week. No one supposes that the creation of such a tribunal will usher in the millennium or put an end to all chances of war between Great Britain and the United States; but it does seem as though the time had come when two civilized nations, with the same language, the same Bible, the same system of common law and the same faith in the rule of the people, should agree to govern their actions, when they differ, by the same code of ethics that Christian gentlemen accept. It is to be regretted that the Republican national convention last week did not throw its influence in favor of this Anglo-American arbitration tribunal. That it did not was not due to the fact that it was not asked to.

The South African Complications.

Additional uprisings in Matabeleland indicate that the problem of British control in South Africa is not to be settled as speedily as some of the more sanguine eulogists of the British South Africa Company have predicted, and re-enforcements have been sent from Mashonaland and Cape Colony. The preliminary investigation of Dr. Jameson's case has ended and the grand jury has found true bills against Dr. Jameson, Sir John Willoughby and other high born officers who went with him on his raid. The Transvaal Republic, through the Cape

Colony officials, has sent word to the British Foreign Office that it certainly expects, and not only expects but demands, that Sir Cecil Rhodes and Alfred Beit, directors of the British South Africa Company, be immediately brought to trial on charges similar to those against Dr. Jameson and the other leaders of the raid, the Transvaal Republic basing such a demand on evidence which it has in its possession that Dr. Jameson was but a subordinate executing orders from Sir Cecil Rhodes and others interested with him in the South Africa Company. Wherefore the Transvaal not unreasonably demands that the real conspirators against its life be made to feel the stern hand of British law. It also expresses its desire that the territory now controlled by the South Africa Company be taken under the more immediate control of Great Britain.

Turkey's Plight.

The revolt in Crete becomes more and more formidable and, though the Turkish troops at present on the island have not provoked a pitched battle, realizing their inferiority and disparity in numbers, they have done enough in occasional forays to reveal a temper and ferocity equal to any of the recent deeds of horror in Armenia. If it is true, as is reported, that the Druses of Syria have revolted and practically exterminated four companies of Turkish troops, then Turkey is called upon to face an uprising in a new quarter at a time when she can least afford to have her authority threatened and her military forces scattered.

The plank in the Republican convention platform expressing sympathy with Armenia, indignation at the Turkish atrocities, and declaring that the party will stand behind the present or any other administration which will protect American citizens and American property in Turkey "at all hazards and at any cost" is a good, wholesome utterance and will bring hope and confidence to American citizens in Turkey. If the Republican party is put in power again we hope the pledge it has just given will be redeemed, for there are a great many Americans who agree with Dr. Washington Gladden in the statement he made last week at Easthampton, when he said: "I would that Americans, instead of talking about fighting England, would reach their hands across the seas and say, 'In God's name fight (against Turkey and for outraged Christian communities in the Orient) and count us your allies.' I do not believe in peace with any such incarnate wickedness as Turkey."

NOTES.

The national legislature of Venezuela last week voted that that country should make gold its monetary standard.

Queen Victoria has just entered upon the sixtieth year of her reign. If she lives until Sept. 25 she will surpass George III.'s record of tenure as a sovereign.

The Supreme Court of Indiana, by upholding the constitutionality of the Nickolson Law, has buttressed one of the most effective excise laws on the statute books.

Ex-Secretary of the Treasury Bristow, who died in New York city, June 22, aged sixty-three years, was a Kentuckian who was a pronounced Unionist during the Civil War, a stalwart friend of the Negro and a pioneer in fighting for his civil rights, a fearless foe of all evildoers while United States district attorney in Kentucky, and the Secretary of

the United States Treasury who smashed "the whiskey ring."

If it be true, as is reported as we go to press, that Mr. Balfour has announced the withdrawal of the Education Bill for the present session of the British Parliament, then a Tory-Unionist ministry with a majority of 150 has confessed what must be described as humiliating inability to meet and overcome the attacks of a Liberal minority and dissensions within its own ranks, and a splendid victory for Nonconformist and evangelical principles has been won.

The Drummond Castle, a steamer bound from South Africa to London, with nearly 300 souls on board, sank suddenly last week off the coast of Brittany, France, near the Molene Islands, and only three of its passengers or crew are known to have survived. From Japan comes the news of repeated shocks of earthquake accompanied by a tidal wave, causing the destruction of many villages and the town of Kamaishi in North Japan, with the loss of at least 30,000 inhabitants.

Pres. G. H. Wyckoff of the Bank of New Amsterdam, New York city, and a member of the First Congregational Church, Montclair, sat in his office June 15 attending to business. A debt-ridden man of good birth, by name Semple, entered the office, demanded that \$6,000 be given to him, and, when Mr. Wyckoff declined to accede to his request, Semple shot the bank official and then himself. Semple died June 16 and Mr. Wyckoff died June 20. To such peril does connection with banking institutions subject men in these latter days.

"The power behind the throne" in China—the mother of the emperor—has just died. Li Hung Chang, after receiving much honor and attention at St. Petersburg, now is in Berlin, where he is receiving a like demonstration of regard for his ability and rank. He in turn, wherever he goes, is advancing as best he can, the interests of China—and Li Hung Chang—by negotiating commercial treaties and loans. He intends to stop and visit in this country on his way home and will doubtless receive much attention. He may, perhaps, be induced to permit American capitalists to enter in and profit by the more liberal trade policy which China seems to have definitely accepted.

IN BRIEF.

The sands of another half-year will have run out before a week speeds by. Are you living up to the standards which you set for yourself a brief six months ago?

The appreciation expressed on many sides of the article in our last issue, relating to a member of our own staff, leads us to say that advantage was taken of her absence in Europe to introduce into her department the sketch which she personally was loath to have appear.

Lord Musker, an Irish sinner of high degree, lay dying. His parson urged him to repent. "Repent? For what should I repent?" demanded the old lord. "Why, I don't remember that during my whole life I ever denied myself anything." "Except the secret of life eternal," the parson might have replied.

The Bicycle News Department of the New York Evening Post of June 19 gave a list of fifty-eight clubs planning to have "runs" on Sunday, June 21, weather permitting. Careful inspection of the list fails to show a single club whose time of departure was set for the afternoon, and but few which avoided a conflict with Sunday morning services.

There is a quotation in our Australian letter which deserves the emphasis of editorial repetition—"Socialism awaits the advent of the socialistic man." This is to say that the

cultivation of the individual must be kept up to the highest point if the greatest success of the community is to be assured, which is a truth too often forgotten or ignored.

President Angell has a double right now to the title doctor. Rutgers has just made him an LL. D. and the bestowment of the honor comes opportunely in view of the celebration this week of his twenty-fifth anniversary. He has, however, been for some time the worthy possessor of the same doctorate. It is a pity that these lucky recipients of superfluous degrees cannot pass them along to those of us who have none.

Canadian Congregationalists must have gone home from their annual sessions, which we report elsewhere, brimful of the denominational spirit, if six days of meetings could produce such an effect. Quite of a different color from ours are the annual reports of their home missions, and their desire for even greater success in missions is evidenced in what is at least a suggestive proposition for the federation of those interests.

The Watchman remarks that "the principal ground for the assertion that ministers are exceptionally poor financiers is that many of them receive their salaries so irregularly." This is true enough, but the whole assertion is absurd. There are spendthrift ministers, but most men in the profession are forced by the stern discipline of circumstances to make every dollar count. They live decently, bring up families above the average in number, and make provision for old age in a manner that is astonishing.

There are great advantages in being one's own executor. Pomona College, the pride and hope of southern California, has lost no less than three expected gifts because the persons died before carrying out their intentions and no lawful claim could be established upon the estates, even though the wishes of the dead were well understood. Mr. C. H. Baldwin, the gentleman who now gives one-fourth of his property to endow a professorship, evidently wants to enjoy while on this side the grave the satisfaction that arises from a large gift wisely placed.

At the Fall River meeting of the Massachusetts General Association Rev. W. W. Jubb moved a resolution of sympathy with our English brethren in their struggle against the government's reactionary educational policy. This expression was gratefully received and highly valued. Secretary Woods of the Congregational Union of England and Wales, in his letter of acknowledgment, writes that the Nonconformists will not rest content until an educational system as satisfactory and as efficient as the American is firmly established in England, and it looks now as if they were on the highway to victory.

The story of the man who signed a petition that he himself should be hanged is familiar, but *The Watchman* caps it with another quite as instructive:

A minister signed a petition which purported to be for a charitable purpose, and on the strength of his name nearly every reputable citizen in the town signed it. The first intimation that the minister had that he was the victim of a joke came with the formal notice that his application for a license to keep a saloon was granted, and that the license would be issued as soon as payment therefor was made.

Nobody has time to sign a document which he cannot first find time to read.

While the members of our English pilgrimage are gathering daily stores of information on various subjects they are also disseminating a knowledge of American terminology, as this incident, which took place in the hotel at Plymouth, shows: *American Pilgrim to Waiter:*

"Please pass the crackers." Waiter, with puzzled look on his face: "You mean the biscuits, sir, do you not?" A. P.: "No, I mean crackers. Please bring us the crackers." Man departs and presently reappears and solemnly offers a plate upon which a pair of nut crackers are placed. Roars of laughter from the party. Walter thinks ways of Americans are past finding out.

The first Sunday in July this year is so close to the national holiday that patriotic sermons will be particularly timely, and welcome, too, as a refreshing contrast to the gunpowder and hilarious festivities of the previous day's celebration. And, by the way, if a suitable theme is being sought, why would not the signal providences manifested in the history of Whitman College be a point of departure for an earnest appeal to maintain our distinctively religious institution for higher education? We would go one step further and suggest a contribution for Whitman to serve as a splendid form in which to crystallize the enthusiasm which these sermons will arouse.

Our Unitarian friends have the problem of dealing with ministers who come to them from other denominations in an aggravated form because of the small size of their own denomination. A correspondent of the *Christian Register* writes of it as follows:

Then, again, the drift toward a small body like the Unitarian of the liberalized and half-liberalized ministers of such overwhelmingly large denominations as the Methodist, Baptist, Congregationalist, Presbyterian and Episcopalian is simply appalling. Five from each one enumerated would fill all vacancies. The hospitality of the denomination in the direction indicated is plainly limited, unless many of our ministers of wholly Unitarian antecedents are turned out of doors.

A narrow gauge, altitudinous Protestant Episcopal, by name Papineau, recently addressed the Maine Diocesan Convention, Bishop Neely being present and not rebuking him. The members of all churches other than the Protestant Episcopal Mr. Papineau described as "heathen," who are only awaiting the proclamation by Mr. Papineau and his fellow-ritualists that "we are the Catholic Church, opposed to Romanism on the one hand and Protestantism on the other. We must tell them that outside of this church there is no salvation," and then they will cease to be "heathen," and become God's children. The figures as to Protestant Episcopal growth in Maine during the past decade do not indicate that the "heathen" are likely to show great alacrity in embracing Mr. Papineau's scheme of salvation.

A large bank in New York city has recently been seeking for a young man to take a responsible position in the institution. There were many applications. The following questions were asked by the president of the bank in his examination of the applicants:

1. What church do you attend?
2. What Sunday school, and who is your teacher?
3. Where do you spend your evenings?
4. Who are your associates?
5. Do you ever use intoxicating drinks or tobacco?

The successful young man was he who could give an honest record of regular church and Sunday school attendance, show that he was not out evenings except for proper purposes, that his companions were wholesome and that he did not use intoxicants or tobacco. He is now occupying this important and lucrative position that has a large and promising future. So much for the commercial value of good habits.

How many listeners to a sermon or an address gain a correct idea of its central thoughts? Dr. Washington Gladden's address before the Smith College Seniors last week

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emphasized the lack of accurate knowledge respecting important issues that is so evident in a large class of our people. Incidentally he alluded to the recent agitation against the Roman Catholics and the credulity exhibited by those persons who accept without a question the glaringly false statements with reference to the papacy that have been in circulation in different parts of the country. One of the audience—herself a collegian—was asked at the close of the address, by some one not present, what Dr. Gladden's theme was. She replied that he argued that we must be on our guard against the aggressions of the Roman Catholics who are trying to overthrow American institutions. Considering the fact that Dr. Gladden has been one of the severest critics the A. P. A. has encountered and that he fellowship the Catholics to the extent that he can find common ground, as his speech at the Catholic jubilee in Springfield last Sunday testifies, we are forced to conclude that the young lady did not grasp his leading ideas with absolute accuracy.

STAFF CORRESPONDENCE.

FROM BOSTON.

An Excellent Start.

Speculation concerning the exact purpose of the New Congregational Church Union has been rife. Just what it can do and will do has not been altogether apparent, particularly to some of the older men, who have witnessed in years past repeated failures of movements in the same general direction. On the other hand there has been hardly any dissent from the general conviction that such an organization was needed to look after the interests of local Congregationalism in the growing suburbs and in the heart of the city itself. Ever since the new society was formally launched, three months ago, there has been an increasingly favorable disposition toward it on the part of the Congregational public. The hopes cherished are due to the facts that it is an incorporate body, that its twenty-seven directors represent almost as many churches, and that veterans in the denomination are joining with more youthful elements in the practical direction of its activities.

At the quarterly meeting of the directors last Monday, attended by nineteen out of the twenty seven, the larger proportion substantial business men, the reports of President Darling, Treasurer Kelsey and Secretary Field were extremely encouraging. The directors are acting wisely in not scattering their energies, but are striving to do one or two definite and important things. The region in Dorchester, in the vicinity of Morton Street and Norfolk Street, is being looked upon as favorable to a new church, and, in connection with the Second Church in Dorchester and its representative in the City Missionary Society, steps are being taken to pre-empt the field for Congregationalism and to provide for its immediate cultivation if it is deemed wise. The attitude of Dr. Little and his people has been one of the utmost friendliness and of genuine co-operation. Whenever the leading church in any suburb joins hands with this new organization its work becomes far easier and more effective. The union is also putting its shoulder behind the new Brookline enterprise, and the substantial aid which it is furnishing greatly encourages those on the ground who have been maintaining afternoon services since the first of last November and who have now decided to begin morning services the first

of next September, with a view to the immediate organization of a church and the calling of a pastor.

The union counts itself fortunate to have received from Mr. S. B. Shapleigh of Allston a valuable lot in North Brighton, on which stands a mission chapel. He has been largely instrumental in maintaining this little enterprise for a number of years, but now prefers to have it owned by this responsible body and operated in the way it shall deem best. It is hoped that this gift is only the forerunner of similar ones that will give the organization a substantial financial basis and permit it to do its work more successfully. It looks, indeed, as if the time has come when Boston Congregationalists are awakening to their duty to their own. No section of the country has been as generous with its gifts for the foreign field and for the frontier, but in order to maintain this degree of benevolence in years to come we are seeing that the territory near at hand must not be neglected. No organization has existed hitherto with the precise object of the C. C. U., and our most aggressive and sagacious leaders rejoice that business men are applying themselves to our local problems to the end that Congregationalism hereabouts shall be sturdier, more united and more influential than in the past.

Boyle O'Reilly's Monument.

Last Saturday afternoon the Vice-President of the United States, the governor of Massachusetts, the mayor of Boston, Gen. Francis A. Walker—president of the Massachusetts Institute of Technology—Bishop Lawrence and President Capen of Tufts College, all of them Protestants and of non-Celtic stock, participated gladly in the ceremonies incident upon the unveiling of a splendid monument commemorating the Irish poet, Roman Catholic journalist and genuine American, John Boyle O'Reilly. The statue is a work of art, bronze and marble, shaped by the genius of Mr. D. C. French, which blend to form a symbolical group full of suggestion and inspiration. It stands at the head of Boylston Street, near the entrance to the Fens. O'Reilly was such a lovable man and in so many ways a typical Celt that he had but few, if any, enemies, hence it was easy to secure the funds necessary to erect this monument. But, with the pleasure non-Celtic New Englanders feel in contemplation of this memorial of a truly gifted man and straightforward friend or foe, there comes a blush of shame in the thought that neither Emerson, Hawthorne, Longfellow or Lowell have similar adequate memorials in the city that is the capital of the commonwealth that calls them sons.

FROM THE INTERIOR.

The New Architecture.

Chicago has for some years been famous for high buildings. The excuse given is the value of the land on which they stand. We are to have a departure from the prevailing methods in the use to which the site of the western half of the old Grand Pacific will be put. Here, although the land is very valuable, the Illinois Trust and Savings Bank, one of the strongest financial institutions in the West, will erect a building for its own use exclusively. It will be but two stories high. It will cost about \$300,000, and will be not far from one hundred and sixty feet square. The basement will con-

tain the vaults of the bank itself and safety vaults for the use of the public. After careful study of many competing plans those furnished by Burnham & Co. were selected. The building will be ready for occupation by next May, possibly earlier. Its imposing columns on the La Salle Street front will bring it into comparison with the building which the Bank of England occupies in London, by which it was undoubtedly suggested.

Children's Day in Chicago.

At the Third Presbyterian Church (Dr. Withrow, pastor) three schools met for an afternoon service of song, recitations and brief addresses. Two of the schools were mission schools and were brought to the mother church to meet with those who belong to the home school. There could not have been less than 2,500 present. Crowded into the great audience room, their faces radiant with enjoyment, they were a sight to gladden the heart of any one. Best of all is the thought of the moral and spiritual influences under which this multitude of children is brought week by week.

Exercises in the First Congregational Church in the evening were equally interesting and enthusiastic. Those in the Union Park Church were unique in variety and attractiveness. Here, too, the audience-room was filled with children and their parents and friends, who had come to see them march through the aisles as they entered the church and listen to their songs and recitations. These services are suggestive of those held in all the churches of our name in the city and throughout the State. Secretary McMillen spoke four times during the day and filled a fifth appointment by proxy.

Another Gift to the University.

He that hath to him shall be given. The Manual Training School, valued with its plant and endowment at \$250,000, has, by vote of its owners, been turned over to the university and accepted by its directors. This school has for many years filled an important place in the training of young men in the use of tools, in addition to giving them the instruction ordinarily imparted in the grammar and high schools of the city. It was founded by private gifts of gentlemen connected with the Commercial Club and has been managed by them. It now passes over with its accomplished principal, H. H. Belfield, LL. D., to the care of the university and will be made the preparatory school for a school of technology to be founded as soon as the means for it are in hand. The condition of the transfer is that the work now done in the school shall be continued and made permanent. The convocation exercises, the first week in July, will be of rare interest. Such men as George Adam Smith and Joseph Agar Beet are to be present, and it is announced that Mr. and Mrs. Rockefeller will visit the institution for the first time. The summer session of the divinity school bids fair to rival in attractiveness that of last year. The success which President Harper has had in drawing hither pastors in active service who can spare only a few weeks from their work and students of other seminaries who do not always know what use to make of the long vacation is suggestive, to say the least, of methods which other theological schools might employ to the great benefit of undergraduates and graduates.

Fargo College.

The friends of Fargo are beginning to

look into the future with real hopefulness. The college has had a hard time thus far, but friends have nobly rallied to its support, and now it seems as if the tide had turned in its favor. Of course there is as yet no endowment worthy the name, only a plant prophetic of what is to be. But students are knocking at its doors, and with prosperity in the Dakotas means for its equipment will not always be wanting. Commencement this year was the best in the history of the college. The baccalaureate by President Simmons, June 7, from Matt. 9: 29, "According to your faith be it unto you," gave the keynote to the exercises of the week. R. J. Bennett, Esq., a business man from Chicago, spoke on missions in the evening, giving an account of his personal observations in the fields he had visited. His address was not only valuable but interesting. Another address which awakened much enthusiasm was given by President Fisk of the Chicago Theological Seminary on the claims of our republic upon its educated men and influential citizens. Graduating exercises and the alumni dinner with the postprandial speeches were full of interest because expressive of hopeful feeling, one might say of confidence, that the friends of the college will be able to meet Dr. Pearson's conditions and within the limits he has fixed secure the \$50,000 he has offered to give. More than ever was apparent the part these institutions of learning have in the intellectual and moral development of a State.

Sunday School Work in Iowa.

The custom of setting aside a day in connection with association meetings for Sunday school interests seems to have become permanent. At the convention held this year at Davenport the report of Rev. C. A. Towle, who has now been Sunday school superintendent for ten years, showed that thirty-three churches have grown out of the Sunday schools the C. S. S. and P. S. has organized, and that twenty of them have already secured houses of worship. The number of schools in the State has increased from 210 to 346 and the attendance from about 26,000 to 37,000.

Home Missions.

A little more money was raised in the State during the year than was expended. This means that new work was not undertaken, and that appropriations were greatly reduced. Still it is encouraging to close the financial year without a debt, although if fields appealing for aid are entered contributions must be more liberal than they have been. There are few vacant churches in Iowa. When vacancies occur they are speedily filled, since for Iowa, as for other Interior States, there seem to be more ministers than there are pulpits for them to occupy. Evangelistic services have been continued into the summer this year and with some marked results. In general the condition of the churches throughout the State has been very encouraging.

Flag Day.

In not a few of our churches Flag Day, June 14, was fittingly observed. Throughout the West it is expected that considerable will be made of the anniversary of the adoption of the flag, Saturday, June 20, this third Saturday in the month of June having been selected as the day upon which memorial services shall be held. A long list of schools and of the speakers who are to have part in these exercises in Chicago has been

published and considerable enthusiasm aroused for them.

June 20.

FRANKLIN.

FROM AUSTRALIA.

Divorce in Australia.

We have been accustomed to look upon America as leading the world in the matter of easy divorce, but if things go on as they have been doing in New South Wales it may be expected that this colony will be by merit raised to that bad eminence. With a community of barely a million and a quarter there are more divorces than in England, with a population of thirty millions. More than other ministers the Anglican clergy take the matter to heart. Some of them decline absolutely to marry divorced persons, and others go farther and recommend the Anglican Church to excommunicate those of the flock who, after divorce, have remarried. Whatever may be said about the propriety of excommunication as directed against the sinning partner, it is surely a hard measure for these sinned against. The history of the marriage law in New South Wales shows clearly that the greater the facilities for divorce the greater will be the number of divorces. Whatever good effects may be put to the credit side of the legislation which was passed some years ago to extend the facilities for divorce, amongst thoughtful people the conviction seems to be growing that to its debit must be placed the making of marriage less solemn.

Death of a Veteran.

The mention of remarriage seems naturally to suggest to the mind Sir Henry Parkes, who died at the end of April. The deceased statesman was remarkable for a good many things, amongst others for having married at the ripe age of eighty. This was his third venture in matrimony, and he did not long survive it. Sir Henry was a picturesque figure. He filled first and last a considerable space in the life of New South Wales. Until within the last few years, indeed, he was a power in politics. So far as his political fame is concerned it might be said that "he would have lived longer if he had died sooner," yet he has left the impress of his commanding intelligence upon the institutions not only of his own colony, but of all the Australian colonies, and the constitution and much of the most important legislation of New South Wales were largely molded by him. Your Lincoln and Garfield do not furnish more striking illustrations—perhaps not such striking illustrations—of the power of a vigorous intellect to triumph over the obstacles lying in the way of personal advancement. He arrived in New South Wales as a raw and uneducated country lad, with a trade (that of a toymaker) most unsuited to the conditions of a colony in the formative stage of development. Yet he educated himself so as to become a forcible writer and one of the most powerful speakers who ever appeared upon an Australian platform, and for well nigh half a century he was the most conspicuous force in the political life of New South Wales and had an influence throughout Australia not equaled by that of any other Australian politician.

A Touching Incident.

The removal of Sir Henry Parkes leaves Hon. G. H. Reid the leading politician in New South Wales. He had been a very determined opponent of the departed statesman, but while his rival lay dying he was one of the few allowed into the sick cham-

ber, and it is a matter of history that the intercourse between the two was of such a character as greatly to cheer the dying man. Next month Mr. Reid will meet Parliament after a long recess and will unfold his program.

Women at the Polls.

In April last for the first time women voted for members of Parliament in South Australia. The number of votes was raised from a little over 70,000 to nearly 137,000. There were no such startling results from the women's votes as some seemed to anticipate. The ministry, whose policy has so strong a socialistic trend as to be scarcely distinguishable from that of the "labor party," came back to power, and the women do not seem to have materially affected the *status quo* in politics. One result of womanhood suffrage has been to make parliamentary elections more orderly. This seems generally conceded. Another has been to introduce new kinds of political machinery. "Afternoon teas" and similar social functions are now made by the enterprising Australian political woman effective electioneering agencies. Regaled by "the cup that cheers but not inebriates," political male orators are led forth by the sisters of their party to speak for the good of the cause. There are not wanting signs that the political female orator will be, if she has not already been, developed.

Queensland and Socialism.

In South Australia, as has been stated, the ministry in power has a strong leaning towards the labor party. That party's idea seems to be to make a god of government. "Let the government do everything for everybody" seems to be their motto. In Queensland the ministry in power recently went to the country on this very question, but with a precisely opposite ticket to that of the South Australian Government. There was a pitched battle between them and the labor party, the result being that the government won.

A Socialistic Experiment.

In the meantime the results of certain socialistic experiments in New South Wales do not seem very cheering to those who advocate that the state should do everything for everybody. On behalf of the needy, agricultural settlements were instituted in different parts of the colony. One of these was on distinctly socialistic lines. It was a conspicuous failure. Others were on individualistic lines. They attained a measure of success. With less pecuniary assistance and worse ground to work, they were more successful than the socialistic settlement. "Socialism," said Rodbertus, the socialistic philosopher, "awaits the advent of the socialistic man."

Strikers.

Socialism may be an impossible way of settling the social problem, but it is to be wished that some one could find a better way of settling it. There are strikes and rumors of strikes. The coal-miners of Newcastle and the boot-makers of Sydney are on strike at the present time. Who will win in the struggle does not yet appear, but it does appear that whichever side wins the public will lose. Newcastle has not yet recovered from the disastrous effect of former strikes, and now more trade will be driven away from it.

"Grads" and "Undergrads" on Strike.

In the way of strikes the Sydney University has afforded us a new sensation. It is

the custom of the festive youths who are supposed to be imbibing culture at the Australian universities to celebrate the annual "Commencement" after their own fashion. When the dons and all the other university big-wigs are assembled, likewise, in addition, "everybody who is anybody," and when in the presence of this congregated mass of learning and fashion the "grads" and "undergrads" go up the dais to be presented to the chancellor and receive their honors, then do the students give a practical exhibition of their idea of refined enjoyment. Amidst the waving of grotesque banners, the squeaking of miniature trumpets, the yelling of topical songs (not always too flattering to the university authorities) and the banging of crackers do the honor-men make their bows and the university orators make their speeches. This year there went forth a decree that no songs should be sung and, moreover, that there should be no procession to the place of meeting. As a consequence the students, with very few exceptions, refrained from attending the Commencement, and each honor-man, immediately upon being presented to the vice-chancellor, retired from the meeting.

Hospital Saturday.

In April, for the third time, the annual "Hospital Saturday" collections were held. The result (which goes to the maintenance of the sick in the hospitals) will be about £4,000. Scores of thousands of coins have gone to make up this amount. In some cases the contributors have given postage stamps and train and bus tickets, which are negotiable articles. The greater part of the sum has been collected in the streets, and in most instances the collectors have been ladies. In a few establishments the work people have made collections, and much more might have been realized if those employed in business houses had taken up the matter more generally and more heartily. The lady collectors were posted at every available corner in the city and suburbs. Hiding was impossible in this case, therefore the prudent man, foreseeing the evil, went to the bank on the day before Hospital Saturday and provided himself with a pocketful of pennies and threepenny bits. The general testimony of the collectors is that, proportionately, the poor were the more liberal givers.

Sydney, N. S. W., May 9.

W. A.

CURRENT THOUGHT.

AT HOME.

Prof. Levi L. Paine of Bangor Seminary, in his article on New England Trinitarianism in the June *New World*, agrees substantially with Professor Fisher in the belief that, as Professor Paine puts it, "the Sabellian leaven of Emmons and Stuart did its work thoroughly, and New England Trinitarianism through all veins became inoculated with its virus. Perhaps the most notable fact of all is that neither Emmons nor Stuart was conscious of any Sabellianizing tendency, and that their Trinitarian successors today seem equally unconscious of it." Admirers of Joseph Cook, disciples of Dr. Lyman Abbott and friends of Dr. A. H. Bradford will be interested to know that their type of doctrine respecting the Trinity is, in Professor Paine's estimation, "nearer to that of Sabellius himself than any other of recent times." Mr. Cook will not be pleased to know that "his lectures are a travesty on historical Christianity" and his doctrine is "hybrid Unitarianism," and Drs. Abbott and Bradford may object to having it said that "their Trinitarianism is merely nominal."

Professor Paine believes that we have come to a critical turning point in the history of Trinitarianism: "The old cycle has run itself out and a new cycle must inevitably begin," and he sees a drift toward a doctrine of man's consubstantiality with God reflected in the books of such men as Phillips Brooks, G. A. Gordon and J. M. Whiton.

The *Union Signal*, the organ of the W. C. T. U., is grieved beyond measure that the Prohibition party should, upon the ground of expediency, have seen fit to drop the woman suffrage plank. "The rum power has little to fear from prohibition which is not re-enforced by woman's ballot."

Dr. H. M. Field of *The Evangelist* thanks God he lived to see the Presbyterian General Assembly, which has just adjourned. The outcome, he declares, is a victory for both sides, hence all the better.—*The Christian Register* (Unitarian) says that even in the strongest churches of that denomination the congregations are made up chiefly of the middle-aged or the old. The same is also true of her conferences. "If this goes on, what is the hope of our future?"

The Independent is optimistic: "The time will come chiefly, we believe, by further atrophy of Roman doctrine and practice, by further slow reformation, when the church whose chief bishop resides at Rome will be in a condition to recognize and fellowship Protestant churches; and it is with a view to that time that Mr. Gladstone wishes an unnecessary obstacle put in the way. Union is impossible and undesirable now; but it must be kept in view."

Prof. George H. Howison of the University of California, in the June *New World*, in a masterly way sets forth what he believes to be The Limits of Evolution as a philosophy. He expresses the surprise of an impartial philosophical observer "at seeing official teachers of the Christian religion so strangely oblivious of the real bearings of the evolutionary philosophy as to accept—nay, sometimes proclaim—an evolution unlimited with respect to man as consistent with their faith." Whereas, as Professor Howison asserts, "Plain in the doctrinal firmament of every Christian, clear like the sun in the sky, should shine the warning, unless there is real man underived from nature, unless there is a rational or spiritual man independent of the natural man and legislatively sovereign over entire nature, then the Eternal is not a person, there is no God and our faith is vain."

ABROAD.

The June *Expositor* is valuable for a critique of Wendt and his theology by Rev. Dr. James Stalker, who says: "The final question is whether this figure presented by Wendt, and presented confidently by an increasing school in Germany, can be the veritable picture of Christ—the figure of One who had no pre-existence, but was the son of Joseph and Mary; who knew some secrets of the medical art and by means of these healed the sick, but did not raise Jairus' daughter, or the widow's son, or the brother of the sisters of Bethany, who taught the words of eternal life, but was not himself rescued from the power of the grave? Is this the authentic portrait of Jesus Christ? It is totally unlike the image presented by the gospel of St. Mark as a whole. But, even if St. Mark did offer it—or any skillfully excerpted section of St. Mark—would it be credible? In my opinion it would be utterly incredible. . . . If Christianity from the very start was founded on a huge falsification, to however innocent causes the distortion of facts may have been due, it is vain at this time of day to attempt to begin it over again. Besides, if Christ was not the glorious Son of God whom the evangelists and apostles represented him to be, but only this figure to which those who agree with Wendt would reduce him, then it is far more evident that it is hopeless to redintegrate the Christian religion upon these terms;

for this is not the kind of Saviour that the world requires."

Not all the Scotch are drifting away from Calvinism. Here is the Edinburgh *Evening News* saying: "The glory of theology to a Calvinist was that it was not palatable to the natural man. The gospel as conceived by the fathers of Protestantism was not a kind of emotional soothing syrup. The gospel was a message of peace, but in the background were the terrors of the law. In their eyes the Author of the universe was no sentimental, but a Being who clothed himself with holiness, righteousness and justice. Calvin would have agreed heartily with Goethe in the declaration that the God of the Bible is the God of nature; in both there is revealed a power which is nothing if not retributive. In his day Butler made short work of the flimsy optimism of deism. A modern Butler would have no difficulty in demolishing the superficial efforts of those muddled clerics who are trying to frame a gospel of culture by piecing together fragments of Christianity and slices of German speculation."

Rev. C. F. Aked of Liverpool, in the *Christian World*, commenting on the supineness of Britons in view of the shame of Armenia, the tolerance of Cecil Rhodes in South Africa, the recrudescence of clericalism and ritualism at home, says: "We have kept sane—and it would have been more to our credit had we gone mad! Is there not a cause? May it not be true that the heart of the nation is growing hard, its conscience seared by selfishness and sin, its manhood emasculated by its vices? Drink, gambling, impurity—these three, with the hideous lust of gold which the gambling vice embraces, are doing, may already have done, their work, and the craven fear for Britain's safety, which has paralysed her energies, may itself betoken that cowardice which is the unerring precursor of her fall. . . . Wanted—a revival! A revival of patriotism, of enthusiasm for progress, of tumultuous pity and surging love and passionate hatred of all evil things!"

PILGRIMAGE LETTERS.

I. ON THE OCEAN.

BY A. E. D.

New York harbor was brilliant with sunshine on the morning of June 4, when promptly at seven o'clock the steamer Columbia moved out of her dock and pointed her prow toward England. Among her three hundred and forty cabin passengers were *The Congregationalist's* Pilgrims bound for old world shrines. The great ship moved triumphant in the midst of the busy scene, past craft of every sort, till the tall buildings of the great cities gave place to green shores and beside them flotillas of vessels with white sails swaying idly above a glassy sea.

Soon we moved out into the solemn silences of the deep, where the splendid ship, with her broad decks covered with a gay company, seemed an intrusion. Yet to the talk and laughter came no answer other than constant smiles from sea and sky. Some, however, too soon grew tired of the monotony of the summer stillness and wished the wind might blow. They had their wish. Fog and rain and rolling waves drove the amateur travelers to their staterooms and to meditations which frequently broke forth in audible renunciation of possessions too eagerly received, too briefly held. The blow was a short one and mercifully light. Sunday afternoon a fine audience gathered to listen to a helpful sermon from Bishop Potter of New York, from Ps. 139: 4. The bishop told the company of travelers from their homes to foreign lands that though they

might escape the cares of business, two things would remain with them, the consciousness of self and the consciousness of God. Our highest dignity is to accept gladly the responsibilities which God places on us through our gifts and opportunities.

A journey across the Atlantic in these days offers little of interest to the general public, and this one would not deserve mention here were it not for the company of Pilgrims gathered by *The Congregationalist* to celebrate its eightieth year by visiting scenes familiar in the history of New England. These Pilgrims, too, have been already described in these columns in the issue of June 4, but many items of interest have come out in the conversations daily held on the steamer's decks. Two names, at least, are borne by direct descendants of the original Pilgrims, Robinson and Soule. Others, also, can trace their ancestry back to the same source, and some cherish family traditions of brave deeds done in the early days of Massachusetts Colony. One lady relates that among her grandmothers of several generations back one was of the company which became celebrated in the building of the church in Essex. After the timbers were raised, the town of Ipswich, to which the people belonged, forbade them to proceed, but three of the women mounted their horses, rode to a neighboring settlement and secured help to finish the building. The three women were imprisoned for a week, when they said they were sorry and were therefore released, but they gained their church and settled a minister. Another lady can trace her ancestry directly back to John and Priscilla Alden.

Nearly all our Pilgrims are of New England blood, but their homes today stretch from the Atlantic to the Pacific coast, and not a few of their families have done noble service in planting and maintaining Christian institutions of the Pilgrim type in the interior and far Western States. From others generous gifts have come to Congregational churches, colleges and seminaries. It would have been difficult to gather so large a company more thoroughly identified with interests dear to the denomination which the Pilgrims from old England represented and for which they braved the terrors of the wilderness and planted the greatest of the nations.

In midocean each member of the party received an elegantly engraved invitation, as follows:

The Mayor and Mayoress of Plymouth (Allderman and Mrs. J. T. Bond) desire the pleasure of the company of — in the Guildhall on Friday the 12th of June, 1896, to meet the "American Congregationalist Pilgrims," from 7:30 to 10:30 o'clock. Evening dress optional. Kindly reply to the Borough Chamberlain, Municipal Building.

Several of the party seek restoration to health impaired by severe and prolonged labor. It is curious to note how difficult it is for a busy professional or business man to learn the art of being idle. He feels that he must make a business of resting and drive it through. He will sit for a little while in his reclining chair till, impelled by conscience to redeem the time, he paces the deck with Puritan persistence, laying up stores of strength for future need. Then he will sit down again and calculate how many more hours he will require to get well. His hardest lesson is to learn that for him idleness is virtue, but nowhere are better opportunities to learn that lesson than in a summer voyage like this. The clouds that float lazily in the sky look down with con-

tempt on his restlessness. They clasp hands and steal after the gliding ship and shake themselves over it in summer showers. Then the sun pours his glory over the glistening waves, the band plays dreamy waltzes, the hum of voices falls lower, we close our eyes because the lids grow heavy and wonder how any one can find it difficult to be idle. The end comes all too soon. In just seven days the Columbia discharges us on to a tug outside the Plymouth breakwater and majestically moves on toward Hamburg.

SUNDAY OPENING OF ART GALLERIES AND READING-ROOMS.

BY FRANCES M. ABBOTT.

It is expected that every person of religious inclinations will find pleasure in attending some form of public worship on Sunday. Worship of some sort is essential, but it is only half of the purpose for which the day was established. Rest was equally emphasized in the old Jewish Sabbath and surely rest was never more important to man's welfare than today. How this rest shall be obtained, in other words, how the leisure hours not occupied by the morning and evening church services shall be spent, is a question that is constantly presenting new phases.

Among the innovations now under discussion is the propriety of opening art galleries and reading-rooms on Sunday. It is a question which did not trouble our ancestors, for the excellent reason that they had no art galleries and reading-rooms to open, but this is not the whole of the matter. When the country was new there was little need for people to seek occupations outside of their own homes. The whole family could find enough to do on the premises. If the younger members went abroad they could, in most instances, obtain admission into homes like their own, for social relations were simple and friendly in those times.

The growth of cities has changed all these conditions. There are now multitudes of young men and women who have gone from their quiet country neighborhoods to the liberty and loneliness of great towns. There is a growing difficulty in obtaining food and lodging under the same roof. What sort of a Sunday home can those young people have who eat in one place and sleep in another. Then there are the other multitudes who belong in the cities, whose homes are of a kind that the less one stays in them the better. Can any uplifting influence be brought to the inhabitants of the slums?

All of our large cities have art galleries, museums and reading-rooms. Most of them have hitherto been closed on the one day of the week when they could be visited by the greatest number. The contents of these great buildings have remained an unknown good to any but professional students, tourists and people of leisure and refinement. This a selfish hoarding and seclusion of priceless benefits from those who most need them. It is a deliberate starving of the higher nature, which, with the most favored of us, has too little chance among the briers and thorns of this workaday world.

The Americans are a busy people. Even the fairly educated are densely ignorant of art. The beauty and inspiration of noble sculpture and painting fail to reach many lives. In Europe, where art has been for

centuries under the patronage of the church, the imposing architecture and glorious pictures of the great cathedrals exercise an unconscious, uplifting influence upon the worshiper hardly less than that of the service. In America we must go outside our churches for works of art, but we ought not to go outside our Sundays.

There ought to be nothing in any of our great art galleries or museums that is not a fit object for contemplation on Sunday. I can conceive of no better place for a person without friends or home to spend Sunday afternoon than in an art gallery, museum or reading-room. There he is sure of a warm, well-lighted room, a quiet, decent company and the companionship of the masterpieces of genius.

It is gratifying to observe that public sentiment shows a tendency to encourage the opening of art galleries and reading-rooms on Sunday. A clergyman recently suggested in one of the leading reviews that if the opening of these rooms on Sunday were to encroach on the hours of rest of the attendants that there would be a fine opportunity for benevolent people of leisure to volunteer to perform the duty. It would be generous in men of culture to give brief talks on the works of art and the historical collections to those less favored than themselves.

The experiment was tried in 1891 of opening the Metropolitan Museum in New York on Sunday. The result was an attendance of 6,000 on that day against an attendance of 2,000 on week days. I note an increasing tendency among the New England towns to open the reading room of the public library on Sunday. I asked one librarian about the character of his Sunday visitors. He replied that they were few in number, because the library was located in a city of homes, but those few appreciated their privileges. I wondered where those few young men would have spent their Sunday afternoon if the reading-room had not been open.

It is not believed that art galleries and reading-rooms will come into competition with the churches. The former places are not likely to be frequented on Sunday by those who have pleasant homes or by those who have leisure on week days. It is believed that the busy, the poor, the ignorant, the lonely and the homeless ought to have enlightenment and entertainment at the time when they most need them.

The assimilative and unifying power of the Congregational polity finds fresh illustration in an Oklahoma church organized a short time ago. Of the fifty-eight members only one came from a Congregational church, and neither he nor any of the other fifty-seven were reared in Congregational families. This is the kind of raw material out of which the Congregational fabric in the Southwest is being produced. And in most cases it takes on easily and retains permanently the characteristics of the genuine article. A parallel instance to that already cited is another church in the same Territory, the leading mover in which, though not a Congregationalist himself, became convinced a year ago that our polity was best adapted to the community. He secured the names of all the church members in the place, barring a few Methodists, and bought a church building in Kansas, moving it over the line, thus obtaining one of the best edifices in the Territory. Our wide-awake Congregationalists in the newer parts of the country are setting a rapid pace for us in the more conservative East.

Anglo-American Comity.*

By Rev. Washington Gladden, D. D.

There were reasons just after the Revolution for friendship between England and America, as Franklin and Adams both so feelingly testify. First of all the colonists had always felt that the English ministry which they had been fighting did not fairly represent the English people; they knew that few Englishmen had been persuaded to enlist in the invading armies, and that mercenaries from other lands had been brought hither to overpower them; they knew that the Parliament which voted the war was in good part drawn from rotten boroughs, and that the great commercial centers had no voice in it; they knew that the debates on the tea tax, which precipitated the struggle, went on behind closed doors, because the ministry distrusted the people; they believed that the apparent popular approval of the war by English constituencies was largely manufactured by the ministry. They had some good reasons, no doubt, for feeling that the people of England were not all their foes.

Besides this almost every American family, looking back to its origins, found its nest in some sweet nook of merry England, or by the banks and braes of some bonny Scotch streamlet, or upon the green hillsides of the Emerald Isle. A thousand memories and traditions were ever drawing their hearts to that old home; to think of it as the habitation of enemies was unnatural and impossible. Thirteen centuries of English history were their inheritance; Spenser and Shakespeare and Bacon and Milton were their poets and teachers; Marlborough and Cromwell were their heroes; the judicious Hooker, the sturdy Knox, the saintly Baxter, the pithy Bunyan, were their spiritual guides; the same Bible, the same hymns, the same rites of worship, the same household customs bound them to the old land with natural piety. Even then there were reasons enough why the return of peace should have been hailed with gratulations, and why the very thought of a renewal of hostilities should have been put far away from them.

But how many more reasons are there today why such a suggestion should fill our minds with horror. The century that has gone has been diligently weaving the ties of mutual interest; the two nations have been learning together the arts of peace. In all their industrial life how manifold is their partnership; in how many ways is each the servant of the other! The rivalries and jealousies of trade often assert themselves, but how trivial are they compared with the great co-operations of mutual need and interest! How much of the very lifeblood of England is drawn every day from our soil; how much of her busy industry ministers to our daily comfort! In spite of all that is done to obstruct the intercourse of the two nations, each continues to be in a thousand ways the mighty helper of the other. From the harbors of each swift ship are sailing every hour to the ports of the other; a far larger commerce has each of these nations with the other than with any other nation on the earth. What a stupendous sign is this of the vast interdependence of the two peoples, of the extent to which each lives in the life of the other. The social bonds, also, have been yearly multiplying and strengthening. How many English and Scottish homes there are in which Americans have found a gracious hospitality; how many American homes where friends from over the sea are gladly welcomed! This

beautiful intercourse is all the while growing; the shortening passage of the stormy sea brings the peoples long separated into closer neighborhood.

The commerce of the intellect, of the imagination, how marvelously has that grown since the days of Franklin and Adams! These are exchanges on which no imports can be prohibitory; the currency of thought, of fancy, passes quickly from land to land. And we may say of the great literature and the great art of the two nations that it is a common heritage. There is no great English book that does not at once find American readers—often quite as numerous as it finds at home; there are few American books of note that are not widely read on the other side of the sea. I almost think that Tennyson and the Brownings are better known on this side of the water than on the other, and that Longfellow and Lowell and Holmes are better known on the other side of the water than on this. The names of all the great singers of either land are household words in the other.

Can any one compute the contribution to the intellectual and spiritual life of this country which has come during the last century from English sources? Consider the stream of influences which has been steadily flowing through all the channels of our thought and feeling during the later lifetime of those who are now upon the scene—from naturalists and philosophers like Darwin and Tyndall and Huxley and Spencer and Martineau; from prophets like Carlyle and Matthew Arnold; from such masters of the lore of the heart as Dickens and Thackeray and Charlotte Brontë and George Eliot and Mary Ward. Foreigners do you call these? Nay, they are our kinsfolk and familiar friends; they have been the sharers of our fireside joys, the companions of our solitude; they have opened to us the deep things of God; they have told us all that ever we did; they have stirred us with hopes and visions of things unseen. If we have ever had any friends in this world these are among them. Think of what our intellectual lives would be robbed of the sweetness and light that have come to them out of England during our lifetime!

I will not dwell upon the currents of influence that have been flowing in the other direction, although, as I have intimated, they are not insignificant.

By all these larger and subtler inter-relations of thought and art have the peoples of these two countries been growing together during the past century. And those peoples who, in this higher realm, have come to have so much in common; who, as concerning the things of the spirit, are all the while giving and receiving; who, through the medium of a common tongue, are the partners of one another's thoughts and hopes and loves—how absurd it is for them to call each other foreigners! By the deepening communion of these two peoples in the life of the spirit a unity has been created subtler than the tools of diplomacy, stronger than the bands of international law. It is this, for one thing, that makes the thought of war between the two peoples far more horrible today than it was in the days when Franklin and Adams were studying to heal the hurt of the war and to open the paths of peace.

Other considerations easily occur. The tasks of the two countries are essentially the same. The problem of uniting liberty with order and progress with stability, the problem of lifting up the lowly and bringing the gains of civilization within the reach of all—this is the burden that rests today upon the heart of every true Englishman and of every true American. And how much need we have of each other's counsel and experi-

ence and sympathy as we grapple with the great questions that threaten our social peace!

This brings me to the one word of deepest moment, to the one overwhelming reason why war, which may have been tolerable between England and America 120 years ago, is now, and must forever be, nothing less than a hideous crime. Moral standards are not immutable; with the experiences of the passing generations they are greatly modified. Human sacrifices were lawful and right before Abraham's day; the time came when no miracle could furnish warrant for them. Slavery was Scriptural and holy within my memory; today it finds in our land no defenders. And the ethical changes which have been going on in these two countries during the past century have filled the minds of a great multitude of the people—of the people who ought to control, and who do, I believe, control, the public opinion of the two countries—with judgments and sentiments that must render war between these two nations forever impossible.

Some one has said that no speech is complete in these days which does not contain an allusion to Mr. Benjamin Kidd; and there is some reason for this in the fact that Mr. Kidd has put his finger on the one central force of Western civilization, which is "the immense fund of altruistic feeling with which our Western societies have become equipped." "No student of European history," he says, "can fail to observe that throughout the whole period there has been a gradual but continuous growth of these feelings among the Western races, [and] that they have reached their highest development in the period in which we are living." What Mr. Kidd describes as the altruistic or humanitarian feelings have been marvelously developed in these two countries during the past hundred years. I do not assert that these ideals are novelties, but they have gained a power over the thoughts of men since our war of the Revolution that they never before possessed. Among the leaders of Christian thought everywhere the doctrine of the divine Fatherhood has become the central doctrine of religion, as it was by no means 100 years ago, and the corollary of the human brotherhood has come to have a significance which was far from the thoughts of the men of the Revolution. The enthusiasm of humanity is a new phrase, and it connotes the one great product of human development. Economic forces have co-operated to secure this great result; what Mr. Spencer would call the supersession of militancy by industrialism has been a great factor, but the real power behind it all is the enlarging spiritual nature of man. Humanity is gradually coming to itself. After ages of conflict, as the evolutionary philosophers tell us, we are casting off the brute inheritance; the whole creation, groaning and travailing in pain together until now, is beginning to discover that men are in very deed the sons of God, and that the final law of human relations is not conflict but unity.

"The nineteenth century," says John Fiske, which has witnessed such an unprecedented development of civilization, with its attendant arts and sciences, has also witnessed an unprecedented diminution of the primeval spirit of militancy. It is not that we have got rid of great wars, but that the relative proportion of human strength which has been employed in warfare has been remarkably less than in any previous age. In our own history, of the two really great wars which have permeated our whole social existence, the Revolutionary War and the War of Secession, the first was fought in behalf of the pacific principle of equal representation; the second was fought in behalf of the pacific principle of federalism. In each case the victory helped to hasten the day when warfare shall become unnecessary. In the few great wars of Europe since the overthrow of Napoleon, we may see the same principle at work.

* From an address given in Independence Hall, Philadelphia, Feb. 22, 1896. Dr. Gladden began by citing notable utterances by Franklin and John Adams made soon after the Revolution ended, revealing their love for England and the absence of that bitterness which might have been expected from men with inferior culture.

In almost every case the result has been to strengthen the pacific tendencies of modern society. Whereas, warfare was once dominant over the face of the earth, and came home in all its horrid details to everybody's door, and threatened the very existence of industrial civilization, it has now become narrowly confined in time and space. It no longer comes to everybody's door, and in so far as it is still tolerated, for want of a better method of settling grave international questions, it has become quite ancillary to the paramount needs of industrial civilization. When we see so much as this lying before us on the pages of history, we cannot fail to see that the final extinction of warfare is only a question of time. Sooner or later it must come to an end, and the pacific principle of federalism, whereby questions between states are settled, like questions between individuals, by due process of law, must reign supreme over all the earth.

So witnesses the student of history, the philosopher of evolution. If the sentiments and habits of thought which make war impossible have gained strength in any portion of the world during the last century, it must have been in these two great nations. We need not adopt any extreme theories about the universal wickedness of war. It may be that England and America may yet be compelled to draw the sword—but not against each other. Either of them, as the minister of God who beareth not the sword in vain, may be compelled to execute the judgment of God upon the evildoer. But between England and America there can never more be war. It is not a mere pious wish, it is the statement of what seems to me a moral impossibility. The ethical development of these peoples has already reached a point at which the predominant moral feeling of both of them revolts at the very suggestion of war as the solution of their disagreements.

I do not mean to deny that there are noisy multitudes in both these nations to whom war still seems a pastime, but I say that the moral leadership of both nations rests with those who are incapable of entertaining the thought of war between them. To such an extent have the intelligence and the conscience of England and America become permeated with those humanitarian ideas and sentiments of which Mr. Kidd did courses, so many are there in both lands who see and know that human relations and the laws of conduct are not ethnic, but universal; that the good will which stops at the frontiers is a moral absurdity and a travesty of Christ's gospel; that the Englishman is, by Christ's rule, just as truly our brother and our neighbor as the man who lives next door—so fully have these truths become vital elements of our thought that the hearty consent of these great nations can never again be given to a declaration of war.

England and America know better than to fight each other. They know that there is, that there must be, some better way of settling their national differences than by force of arms. They know that for them, with the light of this century blazing round them—with the ideals of universal brotherhood kindling their thoughts, inspiring their hopes, ringing in their songs, chiming in their Christmas bells—to fly at each other in brutal, brainless warfare would be such an act of infidelity to the highest truth they know, to the noblest ideals they are cherishing, that we might conceive the whole creation standing aghast at the shameless apostasy! War in any shape is horrible enough, but war between these two nations standing in the very light of God, with the more excellent way of peace open before their feet, would be the most stupendous crime of history.

No, we shall have no more war between England and America. That, I do most profoundly believe, has even now become impossible. The outbreak of passion with which the suggestion of war was recently greeted was not the voice of the nation; it was a good illustration of the manner in which the supposed organs of public opinion misunderstand and misrepresent the real thought of the

people. The intelligence and conscience of the nation are finding utterance now, and their voice is not for war. But what we want—what we must have—is some solemn pact of peace by which the very possibility of strife shall be put out of sight; some august and permanent tribunal to which all questions that divide us shall promptly go, with the assurance, on the part of both nations, that they will be rationally determined.

Inspired by this high purpose we gather today within the walls where this nation's life began, on the natal day of the father of our liberties and our laws, to send back across the sea an answer to the call for an everlasting covenant of friendship between America and England. And our answer is ready, it is Yes and Amen. It is what the mighty dead would say if their eloquent lips, long silent, could wake the echoes within these walls once more.

When these two great nations, whose united empires span both continents, whose speech is swiftly moving to become the universal language, stand before the world pledged in a sacred covenant of concord, such a call for universal disarmament and universal peace will be heard all round the world as no great nation can fail to hear or long refuse to heed.

Earth shall bless you, O noble smedders
On egotist nations: ye shall lead
The plow of the world, and sow new splendors
Into the furrow of things for seed,
Ever the richer for what ye have given;
Lead us and teach us, till earth and heaven
Grow larger around us and higher above.

Till love's one center devour these centers
Of many self-loves; and the patriot's trick
To better his land by egotist ventures
Defamed from a virtue shall make men sick
As the scalp at the belt of some red hero.

And when, in the session
Of nations, the separate language is heard,
Each shall aspire, in sublime indiscretion,
To help with a thought or exalt with a word
Less her own than her rival's honor.
Each Christian nation shall take upon her
The law of the Christian man in vast.
The crown of the getter shall fall to the donor,
And last shall be first while first shall be last,
And to love best shall still be to reign unsurpassed.

MISSIONARIES IN CONFERENCE.

The annual meeting of the International Missionary Union, which for the last six years has met in Clifton Springs, N. Y., has just closed, after a week filled to overflowing with a wealth of material gathered from twenty-two mission lands and from eighteen societies. The American Board, with forty-two missionaries present, exceeded her always large record, while the total from all societies was 127. Our venerable fathers, Drs. G. W. Wood and Cyrus Hamlin of Constantinople, were present with their wives. By request of many a special time between two sessions was arranged when Dr. Hamlin told of the founding of Robert College. The breathless attention and sympathetic applause of the large audience in listening to the wonderful story known to most of them was a high tribute to this wonderful man.

The program pursued the usual order of an early morning hour for devotions, followed by discussions until noon upon various phases of missionary work, the afternoon and evenings being given to addresses upon the different fields. The question box was a new and popular feature. Among topics of special interest was that of the duties of government to its citizens and the position which missionaries should take in appealing to government. The consensus of opinion was that American citizens may stand upon their rights as citizens, as Paul did, but not as missionaries, and that America, having no political interests in foreign lands, is greatly responsible concerning the defense of her missionaries. The Armenian atrocities and the massacre of missionaries in China, both of which were the subject of addresses by those fresh from the fields, added special significance to this discussion.

The distribution of mission funds brought out a variety of opinions, the prevailing one

being that natives should be encouraged to take control of their own funds as soon as possible, but not control foreign money. Touching examples were given of the self-denial of converts who, in deep poverty, abounded in liberality. The work of missionary wives and mothers on the field was a subject which brought out remarks by many women, showing how overcrowded their lives are. Mrs. Dr. J. C. Hepburn, speaking from an experience of half a century, said a woman's first duty is to her husband, children and home, and that mothers home on furlough should not feel it so much their duty to go on the platform as to prepare themselves to return in good health to their fields. Dr. E. W. Parker of India said he liked woman's work in missions much until the bishop appointed him to a new field, and his wife, not being able to find any one to take charge of her school, was obliged to remain behind for a year. The subject of sending missionary converts to this country for education, although well ventilated, had but one side in discussion, and that was the undesirability of it as a rule.

The training and examination of missionary candidates was a topic which brought out a suggestion from Dr. W. J. Waless of India and others that our medical schools should establish a postgraduate course for the study of tropical and other diseases. An hour was spent over the subject of the expediency of individuals, or individual churches, sending out and supporting missionaries. The prevalent view was that it is a great benefit to the church at home, spiritually and financially, to have its own missionary, but that the support for the missionary should be sent through the boards. From the missionary's point of view, also, it is helpful, and puts both parties into close sympathy. Following up a remark by Miss M. W. Leitch of Ceylon, that the women's boards are not in debt as others, because they keep in touch with their missionaries by specific prayer and study, Dr. J. L. Barton brought down the house by these lines:

In the world's broad field of battle,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife.

The question of missionaries remaining unmarried for a specified time was discussed again this year, and Mrs. W. B. Capron's remark, that she should like to share everything with her husband from the start, voiced the sentiment of the majority. Rev. F. A. Steven of the China Inland Mission said it was the practice of his mission to remain unmarried for about two years, to acquire the language without other cares. The home session brought out a profitable discussion on tithing. Dr. J. W. Waugh of India said that when every person gives one-tenth the whole church will prosper, just as now some few souls are prospering by giving one-tenth. Dr. Caroline H. Daniels of China said there is such a thing as tithing experiences as well as money, and recognizing that the best belongs to God.

Dr. Judson Smith gave in answer to questions valuable information about the present condition of the Armenians. Mr. W. H. Grant, also by request, spoke of conferences of missionary secretaries. The Sunday morning sermon, by Dr. Jacob Chamberlain of India, was a masterly exhibit of the religions of the far Orient, their beauty and their emptiness, as a plea and a reason for their overthrow.

Nearly every mission field was represented some time during the afternoons and evenings of the week. Doubtless all feel what Dr. W. A. P. Martin, president of the Imperial University at Peking, said, that the charm of the week has been the delightfully informal and social interchange of experiences. Measures are being taken by Dr. Foster, the generous friend of missionaries, to place the I. M. U. on a permanent basis at Clifton Springs.

E. S. B.

The Home

IN THE WOODS.

BY MRS. MERRILL E. GATES.

I love the lowly children of the earth!
I linger 'mid their artless ways
To feel their kinship and their fragile worth,
And catch their speechless praise.

This monk-like moth in close-drawn cloak of brown,
This ant with tireless, nimble feet,
How find they chartered paths o'er twig and stone,
Or odorous pine cone sweet?

The lichens crisp engrave the bowlders old—
Huge fragments of a granite prime—
Of past and present is their long tale told,
Changeful and changeless Time.

The birds' swift-passing shadow and the pines'
Soft-treading tapestries outspread;
The clustered trees, the waves in rhythmic lines
That beat their rock-bound bed—

All woody growths, all wild sequestered things,
Are kinsmen dear I love to own.
I claim the heaven where beat the sea gull's wings
On breezes seaward blown.

A child of nature, that is child of God,
I count these lovely kindred mine.
We, children all, breathe on his bosom broad,
Live by God's love divine!

The benefits accruing from travel and change of scene during the summer, especially for mothers who are closely confined at home most of the year, cannot be overestimated. But there is a class of American women who carry this matter of vacation to excess and leave their husbands at home alone for the entire season to care for himself as best he may. Such women go away, not because there is any imperative need of change, but because the calendar has reached June and they are ready to do anything except to stay at home in a comfortable, quiet, affectionate fashion. They spend the summer in cultivating the acquaintance of people for whom they have only a passing interest, and thereby lose some of the sweetest opportunities for real family fellowship. The German custom of short, frequent outings, when the entire household fares forth together, is far more rational and conduces to the strengthening of domestic ties. The annual upheavals in America, which leave the father stranded for weeks in a desolate house, are deplorable in many of their effects.

A paper recently read before a woman's club had the title: Boys and Girls as Prospective Husbands and Wives. It is to be hoped that it made a lasting impression upon every mother present, for children are too often treated as though they would always be children, and given no intelligent training for the positions that they must be expected to occupy a few years later. We believe that unhappy marriages would be far less common if parents thought oftener of their children as prospective husbands and wives. Family adoration, with a servile acceptance of all moods and whims, however unreasonable, will spoil almost any child; and it is only fair to expect that a boy, thus brought up, will develop into one of those husbands who are spoken of, apologetically, as "difficult to get along with." When a man boasts of the devotion of his

family, "If I choose to dine on fire and brimstone, they will cook it to their best skill," no one is surprised that the beautiful girl who loved him should have a married life full of misunderstandings and sorrow. If it were not that they err from the best of motives, it would be difficult to excuse the over-devoted mothers who are responsible for such husbands.

THE HAND OF PROVIDENCE IN OUR MISTAKES.

BY MARGARET E. SANGSTER.

The hand of Providence in our successes, our accomplishments, our deliverances is easily recognized by our quickened or grateful perceptions, but less easily and readily, as a rule, do we acknowledge the same kind and wise hand in our mistakes. Yet in most lives the latter equal, if not exceed, the former in the experiences of the passing years. Our motives are so curiously mixed, our foresight is so short, and our limitations are necessarily so many that we are constantly blundering, now turning in this or that direction when another would be the better one to take, now remaining in a place when we ought to leave it, and changing a place when we ought to remain in it, until, as we draw near the sunset, we are fain to bewail our lack of judgment, and wish in vain that we had our lives to live over again. After the event it is often quite plain to us that we should have acted in another way, and we see clearly where we were wrong and what would have been the wiser course of action. But at the time our eyes were holden and we did not perceive the indications plainly.

Especially when our mistakes affect the lives of others, as when parents by a certain decision modify or entirely change the circumstances and future position of children, or as when, at a turn in the road, our stepping to this side or to that arrests our fortunes and gives us the downward push instead of the upward, we are apt to cast the blame wholly on our fatuity and to leave Providence quite outside the reckoning. And, taking this view, it is not strange if we grow cynical and morbid and eat our bread in bitterness and look with envious wonder on the comrade who has outstripped us in the march.

If, however, we accept the sweet and comforting doctrine that our whole lives, from the beginning to the ending, are under God's sovereign control, that while we are free to choose still, for reasons infinitely kind and far-reaching as eternity, the love that outlasts time and sense permits our errors, we shall escape the danger of complaint or weak chagrin. True, we did on some occasions act on impulse and with childish precipitancy, and again, on another, we suffered meretricious reasoning to mislead us, but all the while we were God's dear children and he had not let us go, and there was some need in our nature which even he could not have supplied unless the discipline of life had made us aware of it. There are characters which cannot be developed except by contact with pain and disappointment. There are strong and noble souls which arrive at their full estate only by wrestling against wind and tide. There are exceptional temperaments which would never find God unless driven to his arms by stress of sorrow and desolation of defeat.

Again, it often happens that the last re-

sult of an apparent mistake is happiness for the very persons who seemed most disastrously influenced by it at first. Wealth flies and luxuries are abridged, but the sons and daughters, bravely facing poverty, are better equipped for the struggles before them than they would have been had the path been altogether smooth. By a certain decision, regretted and lamented in solitude and silence, we have closed, at one or another period, a door of our lives which we can never open again. When we locked that door we lost the combination, and never in all our immortality can we discover that forfeited secret.

And yet, where for us there would have been, perhaps, joy and ease, there has been instead blessing and the ability to bless, a wider field of influence, a surer sense of power and the going on to a firmer and higher vantage ground. In our mistakes, and, being finite and sinful, we are always making them, let us not be utterly disheartened, since back of them and back of us is the guiding hand of One whose love and wisdom never err.

Beyond the smiling and the weeping,
Beyond the sowing and the reaping,
as Bonar's lovely hymn puts it, we shall be soon. But even more consolatory is the reflection that beyond these varied experiences, while we stay here, are God's tender care over us, God's purpose for our benefit, God's clear sight for our blurred vision and God's never-slumbering providential love.

AFIELD WITH YOUNG NATURALISTS.

ROSES.

BY MRS. S. J. BUCKLIN.

Roses are true aristocrats. They belong to an honorable and extensive order, *rosaceae*, embracing five suborders, eighty-seven genera and one thousand species. Many of the families in this order dwell in climates north of the equator and are noted for usefulness, worth and beauty. None have any bad qualities except the almond tribe. A deadly poison, prussic acid, is found in the kernels of the peach and almond. The bark and roots of plants in this order possess an astringent principle useful in medicine. Man feeds luxuriously on the delicious fruit of the apple, pear, quince, plum, apricot, peach, cherry, nectarine, strawberry, blackberry and raspberry. All these may claim kindred with the rose.

Our garden roses date their ancestry back to the single wild red rose, whose five petals have greatly multiplied under cultivation. Botanists describe twenty-four species, from whence have come the numerous varieties. The rose is a shrub, generally with prickly stems, either erect or climbing. It is found as far north as Lapland and Hudson's Bay. Among the wild roses we note *Rosa lucida*, the shining, or wild rose, growing in dry woods and thickets throughout the United States: *R. nitida*, found in New England swamps, with stems covered with a dense armor of reddish prickles; *R. blanda*, a small shrub growing on dry, sunny hills in Northern and Middle States; *R. Carolina*, or the swamp rose, forming thickets in swamps and damp woods in Canada and the United States.

The most distinguished climbing rose is the prairie rose, a native of Michigan and other Western and Southern States. Twenty varieties are said to be under cultivation, among them the choice Baltimore belle. The prairie rose is hardy, grows rapidly to a

height of from twelve to twenty feet, bearing large double flowers in clusters, changeable in hue and nearly scentless. The Cherokee rose of Florida and Tennessee is a naturalized trailer from China, with evergreen leaves and white flowers often three inches in diameter. *R. multiflora*, or many-flowered rose, is a native of Japan, growing South in hedges with the Cherokee rose. This is cultivated in Northern gardens. *R. rubiginosa*, sweetbrier, is credited to England and America. It grows in fields and by roadsides. Its small leaflets, when rubbed, are fragrant.

Early in June appears *R. cinnamomea*, the cinnamon rose, said to be a native of Europe, now a familiar shrub in old-fashioned gardens. *R. canina*, the dog rose, common in Britain, Europe and the North of Asia, produces a splendid class of double and semi double roses, of which more than one hundred varieties are cultivated. Its long, straight shoots are used to propagate other roses by budding upon them. Its name is said to be derived from the bark of the root, which was supposed to possess the power to prevent evil consequences from the bite of a mad dog. An English writer speaks of *R. arvensis*, the white trailing dog rose, as being so frequent in one of the Lancashire forests as to give it its name, "Rose-in-dale." Its trailing habit makes it useful in covering walls and trellises. "The red hips of this rose are of sweeter and richer flavor than those of other wild roses, and are gathered to make a famous cough conserve of which housekeepers are proud. The petals of the dog and sweetbrier roses are more fancied for rose water than the trailing dog rose."

R. centifolia, the hundred-leaved rose, is a native of the Caucasus and has been in cultivation from very ancient times. Its children are the exquisite moss rose, the Provence or cabbage rose, and the small flowered Burgundy rose. *R. alba*, the white garden rose, is a native of Germany. Its large, sweet-scented white flowers are easily injured by rain. From *R. Indica*, a native of China carried to India, and now common in Europe and America, come the Noisette roses, the yellow cloth of gold and other tea roses. Another yellow rose is *R. eglanteria*, originating in Germany, having both single and double varieties variegated with red. *R. gallica*, the common red rose of the gardens, is a native of the south of Europe and the parent of hundreds of cultivated varieties. The dried petals are used in medicine and extracts for cooking. The dried leaves of the tea rose are fragrant and are said to be used in China for flavoring tea. The Scotch rose, a native of Scotland, produces small globular flowers of various colors.

The "hip" or fruit of the rose is used in medicine and, in some parts of Europe, is preserved in sugar as an article of food, or dried and used in soups and stews. The hard, seedlike *achaenia* and bristly *setae* are removed. The fleshy covering contains mucilage, sugar, gum, malic and citric acids, tannin, resin and a number of salts. The petals of *R. Damascena*, the damask rose, yield the fragrant oil called "attar of rose." Great fields of roses are cultivated in the south of France for the manufacture of this perfume, which is literally worth its weight in gold. Ghazipore, a city in Hindustan, is celebrated for its rose gardens, red with blossoms in the morning that are all gathered before midday.

When gathering roses we realize "how full of briars is this working day world!" Every rose is protected by "prickles" or thorns, recurved or straight. Roses deck the bride as she goes to the altar; they rest on the coffin of the dead; they comfort the sick and the afflicted; they carry messages of love; they speak in varied language of grace, simplicity and sympathy, or pride, ingratitudo and war; a "bed of roses" is a synonym for luxury, and a "path strewn with roses" indicates a life of happiness and delight. He who looks forth into the future with brilliant visions of unalloyed success peers through rose colored spectacles. An old legend states that "the first rose ever seen was said to have been given by the god of love to Harpocrates, the god of silence, to engage him not to divulge the attachments of his mother, Venus. From this the ancients made it a symbol of silence, and it became a custom to place a rose above their heads in their banqueting-rooms in order to banish restraint, as nothing there said would be repeated elsewhere; from this practice originated the saying, *sub rosa* (under the rose), when anything was to be kept secret."

A MIDSUMMER NIGHT SCHOOL.

BY MARY KNIGHT BRADFORD.

Last summer a novel invitation came to one of the stay-at-homes in a large city, which read as follows:

MIDSUMMER NIGHT SCHOOL.
The Woods, July 13. The Hills, July 27.
The Sea, Aug. 12. No. — Street.

All who had the pleasure of the acquaintance of the hostess, and were in a hot city rather than in the woods or on the hills or by the sea, came to the Midsummer School, knowing well that something original was planned for their entertainment. They were conducted through the house to a porch beyond, lit with Japanese lanterns and furnished with a table, on which was placed a student lamp, books and papers, besides a great bowl of nasturtiums.

When the scholars had all arrived the host opened school by a few well-chosen words, saying that we might profit by hearing of cool places even if we could not ourselves leave home for three months every summer for rest and recreation. He then spoke of a trip made one summer with the forestry branch of the Government to the White Mountains, and told what he learned about the woods and trees from the scientific men who were making a lifelong study of such things, and how our forests were being ruthlessly cut down, leaving great tracts of land unprotected. This, he explained, was one cause of the devastation wrought by high winds, because they encountered no resistance as they whirl over the country.

Then the talk turned to the pine forests and some choice selections were read, in regard to the pines and their influence, from Mr. Burrough's charming sketches. Each person was now given a slip of paper on which to write the name of his favorite tree, one bright youth disturbing the decorum of the session by voting for "Beerbohm Tree." Then came recess, and it was found that the midsummer night school was a boarding school, for white-capped maids handed around most cooling and refreshing eatables. At the after session the schoolmaster produced a banjo to the accompaniment of which the scholars sang songs appropriate

to the subject in hand. "Hang my harp on a weeping willow tree," "The old oaken bucket," "Hang Jeff Davis on a sour apple tree," etc. After the reading of Bryant's beautiful Forest Hymn the school broke up and, being co educational, the girls were seen safely home.

The night of "The Hills" interesting talks were given by one scholar just returned from the White Mountains, and by another from the Adirondacks. An experience on Pike's Peak and a thrilling account of the first overland wagon train to Oregon were also given.

At the last session, "The Sea," excuses were read from absent scholars, some few of whom had scattered to the woods or hills or sea. One bright letter described life at Chautauqua, another told of the hundreds of pleasure seekers at Ocean Grove, while a third far-distant one described the beauty of the sea from the Pacific coast. A kindergarten scholar, keeping the little school in mind, brought a basket of shells which she had picked up by the sea only a few days before and which were passed around for examination. One of Holmes's beautiful bits was read, comparing the hills and the sea. Byron's Ode to the Sea was also given and then came an examination. Quotations about the sea were read and the scholars were expected to guess who wrote them, and those who answered the Bible, Shakespeare, Byron or Coleridge were nearly always right. Appropriate songs, such as My Bonny Lies Over the Ocean, closed a delightful session of this unique school.

"HIS NAME IS JOHN."

A SERMON FOR THE CHILDREN.

BY MR. MARTIN.

Do you remember our last Sunday afternoon sermon (April 2)? It was about Five Bible Boys. We did not know their names nor, with one exception, anything about them after their boyhood. But the man of this sermon had a name which was very well known then and which has been more common since than any other name in the whole world. We know, too, much about him, from his birth in "the hill country of Judea" to his death in Macharus castle. More than that, we read what was written of him several hundred years before he was born. We learn all we can about the boyhood of Abraham Lincoln, but would it not have been very remarkable if some book written in England four centuries ago had predicted that he was to come and what he would do for his country? That was just the case with this man of our sermon. You can find his whole history in different chapters of the gospels. (If you like poetry, your mother or older sister will read aloud the fine passages about him in Longfellow's Divine Tragedy.) Read especially (Luke 1: 11-13; 59-63) how an angel gave him his name.

One thing you will notice—that Christ said he was a great man, in fact, the greatest man there had yet been. That seems strange. John the Baptist fought no battles. He held no office. He was not rich. He did no miracle. His life was very short. His work lasted less than two years, and in another year the disciples had sorrowfully buried him. But he was "great in the sight of the Lord." It is worth while to see what kind of a man Jesus calls great.

First, then, John was great because he was

humble. He did not seek greatness nor honor. He forgot himself and remembered only his duty. Do you remember that grand answer of his when the proud rabbis from Jerusalem came out into the wilderness to question him? I am not Christ; I am not Elijah; I am not one of the prophets. "Who are you then? What do you say about yourself?" "I am no one at all. I am *only a voice* to speak of Christ. I am not worthy to untie his shoes. He must increase, but I must decrease." When his voice had introduced Christ to the world, saying, "Behold the Lamb of God," he was willing to be silent. True humility is always beautiful. Jesus was meek and lowly and loves the one that humbleth himself.

John was brave—not to kill a lion or fight a giant, but to conquer himself, to do right, though in the face of derision or opposition. Because he drank no wine, people laughed at him and said, "He hath a devil." But he drank no wine all the same. He was brave to speak his message to rich men and great men and bad men. I heard a little story the other day of a poor but brave young man who was working his way through academy and college. All the other boys in his house combined to "cut" a recitation. But he would not join them. They urged him and laughed at him, and then demanded his reason. He answered in substance: "It is not right and I will not do it. You are rich and I am poor. Your fathers pay your expenses. I earn mine by hard work, and I cannot afford to lose a recitation." That was bravery in a little thing, and I could tell you—to his honor—what became of the young man.

One more thing—*John was steadfast.* He was not a reed shaken by every wind that blew, but rather like that sturdy oak at his native Hebron which had withstood the storms of centurie. What was right for him to do he kept on doing. What was right for the voice to speak it kept on speaking, not only to the admiring throngs in the wilderness, but to Herod and Herodias in the palace. He was "steadfast to the end." Children, make up your mind what is right and stick to it. My heart goes out to the boys who live in the hill country as John did. If you wish to get an education and do good with it do not be ashamed or afraid of being poor, or of wearing camel's hair clothes. Be an oak, not a reed. Persevere and you will succeed.

I remember that this week contains John's birthday. That is, he was six months older than Jesus. So as December 24 is Christmas Eve, the ancient church fixed on June 24 as "St. John the Baptist's Day." That, you know, is the "summer solstice," which used to be observed in Europe by kindling great fires. This relic of sun worship is still kept up, I believe, to some extent in England on "Midsummer's Eve," and is known as "St. John's fire," in allusion to his being called a "burning and shining light." If you attended an Episcopal church that day you heard the prediction in Isaiah and the story in Luke, to which I have referred, read by the minister. But in any church and on any day we can remember that we may be greater than John, for Jesus said that "he that is least in the kingdom of heaven is greater than he." I suppose that means that although John "prepared the way of the Lord" he knew little of it himself. We know the Way for he is the Way. The least of us can become members of the kingdom of heaven.

A WILD ROSE.

The first wild rose in wayside hedge
This year I wandering see;
I pluck and send it as a pledge,
My own wild rose, to thee.

For when my gaze first met thy gaze
We were knee deep in June;
The nights were only dreamier days,
And all the hours in tune.

I found thee, like the eglantine,
Sweet, simple and apart,
And from that hour thy smile hath been
The flower that scents my heart.

And ever since, when tendrils grace
Young cope or weathered bough
With rosebuds, straight I see thy face,
And gaze into thy soul.

A natural bud of love thou art;
When gazing down I view,
Deep hidden in thy fragrant heart,
A drop of heavenly dew.

Go, wild rose, to my wild rose dear,
Bid her come swift and soon:
O, would that she were always here,
It then were always June!

—Alfred Austin.

A LESSON FROM THE OLIVE TREE.

There are so many ways to suffer in this beautiful, sunshiny world that passages like the following, from one of Spurgeon's sermons, are sure to find an entrance into a multitude of hearts:

This fruitful tree seems to bear the mark of suffering. I have called it a lignous agony, a death throes in wood. Some of them are twisted and gnarled in such anguish that one would think they had heard the groans of Gethsemane. Well does the olive embody the great agony. The pangs that rent the Saviour's heart in the garden have often been brought before me when resting among these trees.

If you will observe them, not so much the younger ones as those of venerable age, you will compare them to serpents in their strange twistings and coilings. Some of them are split to the very heart and broken from the root upward as with an ax. One wonders how they live; but, indeed, they are full of life. I am told that even the old roots which are brought to us in baskets for the fire would grow if they were buried in the ground. If that be so it would be most difficult work to extirpate an olive tree. It has so much life that when buried in the soil it will send out shoots. Even when it is on the fire it burns with a clear flame, far brighter than that of any other wood, for it is full of the oil of life; and even in perishing it does its best to enlighten those who cast it on the fire.

I suspect that if we care to do great things for God we shall have to become gnarled and twisted by suffering. I suppose that a few good people may possibly escape from trial and suffering, but I do not know them. Those whose lives are very easy are usually of small account in the matter of usefulness. Many who are counting for very little would be all the better for the fertilizing processes of pain and anguish. Even a week or two of gout might cure them of fancies and put them at real work.

Sympathy with others is not learned without personal suffering. The power to comfort grows out of our own afflictions. Depend upon it, those useful workers whom you so much envy have their private griefs which minister to their usefulness or keep them humble under their success. Those whom the Lord honors in public he chastens in private. These sicknesses and sorrows of ours have a fertilizing effect—or at least they ought to have. Every cold wind, as well as every sunbeam, helps to put oil into the olives—and grace into believers.

Let us always cherish little things which have a great spirit behind them.—Julia Ward Howe.

Closet and Altar

The deepest prayer a human being can breathe was uttered by the Psalmist centuries ago: "O, knit my heart unto thee!"

The sacrament of the Lord's Supper is a very great mystery and it is the means of conveying unspeakable blessings, but the Lord intended that the bread and the wine should first of all win for him his one request that he be remembered. Jesus is not to be for one moment thought of as simply the divinest of all the forces that mold life to God, immanent by his Spirit, but as the Man who ever loves most passionately and hungers most for love. He careth little for monuments; he craveth for hearts. Jesus is only satisfied when the doors are shut to the world, and in a quiet place his friends meet him to keep his commandments.—Jan MacLaren.

Life of all that lives below
Let thy spirit in us flow;
Let us all thy life receive,
From thee, in thee, ever live.

O for fuller life we pine;
Let us more receive of thine;
Still for more on thee we call,
Thou who fillest all in all.

Live we now in thee; be fed
Daily with the living bread;
Into thee our spirits grow;
Into us thy spirit flow.

Communion with God is a great comfort in times of loneliness. We may be separated from our dearest earthly friends, but we can never be separated from our best Friend; his sweet assurance comes, "Lo, I am with you *always*." But communion means something more than presence. It implies a confiding interchange of thought and feeling between our Lord and ourselves, a heart to heart conference together, in which we each have a part. We listen to "hear what God the Lord will speak," and, in turn, he waits for our words. If there is no response from us there can be no communion. God said to Moses, "I will come down and talk with thee." And the record stands, "The Lord spake with Moses face to face as a man speaketh with his friend." What could be more personal than this? Just as truly, we may speak with the Lord as we would with the most intimate friend, and he will hear the very words we utter. We may breathe into his ear our deepest longings and desires, our love and praises, our complaints even, and he will answer us in the joy of our heart.—Mrs. C. L. G.

O, Almighty God, who by the giving of the Holy Ghost hast changed the shadows of the old law into the realities of the body of Christ, and by the continual operation of the same thy quickening spirit dost cause thy church to grow and to be profited by thy grace; we beseech thee that all we who have partaken of the flesh and blood of thy dear Son may be filled with the blessed communion of the Holy Ghost and be endowed with his heavenly gifts. Favorably regard the prayers of thy humble servants, and grant that our souls, which are athirst after thy promises, may always be satisfied out of thy fullness through Jesus Christ, our Lord. Amen.

Mothers in Council.

THE GRANDMOTHERS SPEAK.

Calling upon a friend the other day, she said: "O, you are come just in time for mother's birthday party." I was ushered into the presence of several delightful old ladies between seventy and eighty-five years of age. Whether my coming depressed them, or the hour was drawing near for the cup which cheers, I know not, but silence fell upon the little company. Feeling in a way responsible and glancing about for some topic more enlivening than the weather, I saw *The Congregationalist* lying on the table. "What do you think of the *Kindergarten* for Mothers, reported in *The Congregationalist*?" The straightening of caps, brightening of eyes and loosening of tongues proved me correct in supposing them all readers of that most excellent paper.

Grandmother Brown said: "O, I thought the reports most interesting and instructive, but isn't it curious that each generation goes over and over the same ground?"

Another grandma said: "I should say as much, and the way those young mothers seemed to swallow Mr. Froebel's talk. Why, a good deal of it is nothing but what my mother used to teach me and she had never heard of Froebel, but she had her share of common sense. She never allowed us to pick flowers to pieces. I remember going behind the barn once to dissect a dandelion, for fear my mother would see me."

"I hope your mother used to punish you for lying," remarked Mrs. Stickney. "This generation calls it having a vivid imagination. Do you recall the young mother who asked, 'What can be done with an imaginative child who hardly knows whether he is telling the truth or not?' If my children forgot to tell the truth they had something to help 'em remember."

A dear old lady with silvery curls and a soft voice now had the floor: "I recall husband's method of curing the habit. Our son William once told a wrong story. It came to husband's ears, and at ten o'clock in the morning we were all summoned from our work to the parlor—only used in those days on great occasions. Husband read the story of Ananias and Sapphira and other appropriate passages of Scripture, and then he prayed—and such a prayer! Poor William became so frightened by his father's appeal to heaven for mercy that he fainted. The children thought he was struck with death for his sin. However, a pail of cold water restored him and he was cured of the habit." (William now occupies the pulpit of one of the largest churches in America.)

Mrs. Burt said the thing that troubled her most was how a busy mother with the care of a house and family could always stop to invent games to divert the children, as was suggested by the Mother Helper as a panacea for all troubles.

"Stuff and nonsense!" said good old Grandmother Blank, "if the children of today, with all their helps, could have the old-fashioned discipline, there might be some hope of them. But the whole tendency of modern training is to make them selfish. It will all come right again in the next generation though, because, their parents being so selfish, the children will of necessity be unselfish and self-sacrificing." Then the old ladies held an animated discussion on the subject, which seemed to be waxing so warm that I ventured to interrupt by asking what they thought of the Mother Helper's idea of not taking young children to church.

"My children were taken to church when they were three years old and they seem to enjoy going now," declared Mrs. Parker, whose three sons were clergymen and two daughters married ministers. Mrs. Plaintalk said: "Humph! pretty work it would make if you took a child for a few moments each Sunday to church, as suggested; folks would

have a good time listening to the sermon, with children in different stages of education going to and fro." Evidently the next speaker was deaf, for in a shrill voice she said: "Nervous, indeed! in my day these nervous children would have been punished, and they wouldn't have been called nervous either. I think the mistake of our generation was in bringing up our children to be so unselfish as to wear themselves to shoe-strings in gratifying their children." At this moment tea was announced, and with a little look of delight and expectancy on their faces the dear old ladies smoothed their hair, brushed invisible spots from spotless gowns and passed into the dining-room.

L. E. M.

EFFECT OF ANXIETY ON CHILDREN.

A father who has been reading Bushnell is much impressed with what he says on The Treatment that Discourages Piety, and desires us to reprint this passage.

Only to be in the room with an anxious person, though a stranger, is enough to make one positively unhappy, for the manner, the nervous unsteadiness, the worry and shift, are so irresistibly expressive that no effort of silence or suppression is able to conceal the torment. To go on a journey thus with an anxious person is about the worst kind of pilgrimage. What, then, is the woe put upon a hapless little one or child, who is shut up day by day and year by year to the always fearing look and deprecating whine, the questioning, protesting, super-cautious keeping of a nervously anxious mother.

If the child catches the infection himself he will never come to anything; never dare any great purpose that belongs to a man or a Christian. And if he does not catch it, which is more probable, then he will pitch himself into a campaign of will and passion against all that kind of control, a good deal less rational, probably, than the control itself. Simply to enter the house will raise a breeze in his feeling, and he will be worried and fretted till he has somehow made his escape. Nothing is more opposite to the hopeful and free spirit of childhood, &c. nothing will so dreadfully overcast the sky of childhood, as the sad kind of weather it is always making. It worries the child in every putting forth and play lest he should somehow be hurt; takes him away, or would, from every contact with the great world's occasions that would give fit schooling to his manhood. And then, since the child will most certainly learn at last how little reason there was in the eternal distress of so many fears and imaginations of harm, he is sure to issue finally in a feeling of confirmed disrespect which is the end of all good influence or advice.

And then it will be so much the worse if the anxiety whose bagpipe melody has been the torment of his early days has shown itself in the same unregulated way in matters of religion. Nothing will set a child farther off from religion, or make him more utterly

incapable of sympathy with it, than to have had it put upon him in a whining and misgiving way, in all his moods and occasions. No, there must be a certain courage in maternity and the religion of it. The child must be wisely trusted to danger and shown how to conquer it. A pleasure must be taken in giving him a certain range of adventure, and he must see that his courage and capacity are confided in. And then it must be seen in the same way that his truth, fidelity, piety are as much expected as his manhood. In a certain good sense the mother may be anxious for him, burdened in her prayers in his behalf, but she must take on hope and confidence nevertheless, and show that courage in him, as regards all good endeavor, is met and supported by courage in herself.

Good form and true politeness require the graceful acknowledgment of any favor, however small, either by word or speech, and the more promptly this is done the better. A delayed note of gratitude or a tardy word of thanks always misses its opportunity. After a visit, when a present has been sent, a letter of congratulation received, or whenever one has been the recipient of any kindness a note should be written and mailed within two days at the latest after the occasion for it has arisen.

It is not blessedness to know that thou thyself art blessed;
True joy was never yet by one, nor yet by two possessed.
Nor to the many is it given, but only to the a'.
The joy that leaves one heart unblessed would be
for mine too small.
And he who holds this faith will strive with firm
and ardent soul,
And work out his own proper good in working for
the whole.

—Wisdom of the Brahmins.

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MADE AT DORCHESTER, MASS. IT BEARS
THEIR TRADE MARK LA BELLE CHOCOLATIERE
ON EVERY CAN.

•AVOID IMITATIONS•

The Conversation Corner.

DEAR CORNERERS: This is the letter that our dear friend, the Despotic Foreman, left out last week:

CLAREMONT, CAL.

My Dear Mr. Martin: Will you send me a certificate? I will send you my photograph to put in the Corner album. Our white rat lived in a heap of stones in the yard for a long time. Then he disappeared. I know our dog Jack did not know where he went, but I am afraid Major P. knew.

MIRIAM C.

I wonder if "Major P." belongs to Ned and Frank P., our Micronesian Cornerers in Claremont; if so, it was very unkind in him to trouble a sister Cornerer's pet rat!

The Dakota boy who sent me the photograph of the back side of his head—you remember it in the Corner of March 12—writes:

FT. BERTHOLD, N. D.

Dear Mr. Martin: The pictures in *The Congregationalist* pleased me greatly. I was eating my supper when the mail came. I hurried to open the paper, and I just squealed with joy when I saw the Cornerers' page. I think I frightened some of the teachers at the table. I caught two gophers today. They have just begun to come out of their holes. The gophers make bad work in the gardens and so we try to kill them off. Papa gives the boys two cents a tail.

EVAN H.

NORTHAMPTON, MASS.

Dear Mr. Martin: Mary has a cat she calls Kitten Gray. We've got a bird called Cherry and Mary has got a bird named Goldie. I go to the Bridge Street No. 1 Grammar. I take books from the Forbes Library. This is the book I've got, A Boy's Adventures in the Army of '61-'65. I can look at the Mt. Holyoke Range. I wish you would visit our town if you have not. We have a horse called Dorothy. Please may I be a Cornerer. I would like your picture.

LEWIS C.

I send the picture with certificate of Cornerhip. I visited your town long before that boy had his Adventures in the Army, and used to look from, as well as at, the Holyoke Range. I remember the adventures of several boys who once camped out for a night in the woods on Mt. Holyoke!

PATTEN, ME.

Dear Mr. Martin: I am seven years old. What must I do to become a Cornerer?

PHIL H.

Exactly what you have done—ask to be one, and tell your name, home and age, that's all. When you have a live question or learn something of interest up there among the tributaries of the Mattawamkeag, send it to the Corner. This reminds me that an account (March 19) of rafting on the Penobscot called out two letters—the first from a lady in

MAINE.

I write to say how pleased I was at the description of shooting the Orono dam on a raft. I was "born and brought up" near those falls, and my father made and took thousands of those rafts down to Bangor, and I often helped him make the "locks," with which the timbers were bound together, by holding them in the curve to which he bent them while he tied them with twisted birch withes.

VERMONT.

"The logs are coming! They will be here in three days!" I wonder how many of the Cornerers know about the joy with which these words were shouted by the boys, and if they can tell where those logs came from, and for what they are used. I think it would be interesting if some of the Cornerers living on the Connecticut or White River or the noisy Ammonoosuc should tell us about the logs, the "river-men" and the "booms."

Phil's little letter reminds me also of two other things. The first is that I had a call the other day from a Corner boy who lives on the banks of the Penobscot in his county, and who rode to Boston on his wheel, although for a certain part of the journey, over unfavorable country, he substituted car wheels. Have any other Corner wheelmen made a longer trip than that?

The other thing is that another boy—not in Maine—writes that he wishes to join the Corner, but I am obliged to say that I cannot send him a certificate. Why? Because he does not give his name! Every week I receive letters from boys or girls—or men and women—who do not sign their names, or only in part, as Charlie X., or Carrie Y., or Mrs. Z. Of course I cannot reply to their letters or use them. As you know, I do not print the full name in the Corner, but it is necessary to have it. So that if correspondents fail to receive a reply or see their letters in the Corner, they may remember that they forgot to sign them!

COLLECTIONS.

If you will refer to the Corner of May 14, you will note the suggestion as to addresses of Corner Collectors who would like to make exchanges with each other. The address of the boys there mentioned is: Ernest A. Lincoln and Ralph H. Lincoln, Fall River, Mass. I have other letters in the same line which will explain themselves.

TAUNTON, MASS.,
48 Tremont St.

Dear Mr. Martin: I read last week's Corner with great pleasure, for I have recently put my small collection of curios into a cabinet, and am now anxious to obtain more. Please put me on the list as interested in minerals, woods and salt water curiosities. I would like some shell limestone very much, if you know of any one from whom I can obtain it. Sea-urchins and corals I obtain every summer.

(Miss) ELLA B. ROBINSON.

Ask some of your friends visiting St. Augustine, Fla., in the winter, to bring you coquinas from Anastasia Island. I got a lot of it there twenty-five years ago, but the best specimens are all gone.

SPRINGFIELD, MASS.,
206 Wilbraham Road.

My Dear Mr. Martin: The interest displayed by some of the "Cornerers" in their collections awakens my sympathy. I have a few U. S. and foreign coins (not especially rare or valuable), which I wish to get rid of and would prefer to give them to "Cornerers" for face value than to put them into circulation again. If you could direct any Cornerer to me, I should be glad to have him or her get them for the mere sentiment of having them go to some one who is growing up where *The Congregationalist* is becoming a childhood association. The coins are one, two, three, five and ten cent pieces, and some foreign denominations.

THEODORE S. LEE.

Our "honorary Cornerer" is very kind to think of us in disposing of his coins, and no doubt members of the numismatic department will send a "George Washington" to inquire further about it, or, better still, to carry postal order for the "face value" of the coins they would like, with instructions how to send them.

SUMMER PHOTOGRAPHS.

I met a bright looking boy on the street the other day, who stopped me and asked if we were to give a prize this year for amateur photographs. He talked about "films," "snap-shots" and "time-exposures," and even intimated that he would make the trip to my home and take Kitty Clover! So, as the vacation time is near, the Corner repeats its last year's offer of a small prize to the member sending the best photograph of some vacation scene, historic place, or other subject suitable for reproducing on this page. Send short description, if it be necessary, of the picture, with your own name and home address.

Mr. Martin

CORNER SCRAP-BOOK

Plague of the Locusts. An English magazine speaks of this as at present making havoc in the Transvaal and Natal. It must be worse than the squirrels and moths and jack-rabbits, of which the *Scrap-book* has recently had notes. One cannot help thinking that Paul Kruger, the sagacious Dutch president of the Transvaal, would almost prefer Cecil Rhodes and Dr. Jameson to those billions of locusts! (It is said that 200,000,000 were killed in Cyprus in 1883.) They fight the plague by collecting the eggs. In Natal these extend for sixty miles in an almost unbroken belt, varying from a few yards to seven miles in width. The natives collect (from the holes drilled in the ground where they are deposited) about four pounds a day, at sixpence a pound. A pound is 40,000 eggs. In some places as many as five tons of eggs have been brought in during the season. If any of our collectors in the Entomological Department wish specimens they could doubtless secure them very cheap—if they took enough!

Monkeys Can Work. We usually think of these curious animals as only existing to play and to amuse other folks, but an English miner from the Transvaal tells an interesting story about their employment in the gold mines. He says that one can do the work of seven able-bodied men, and some work much better than men. He first noticed that two pet monkeys who followed him into the mines engaged themselves in gathering up little bits of quartz and putting them into piles, working all day at it and seeming to enjoy it. He took the hint and procured others, having now twenty-four. The pet monkeys taught the new "hands" how to work. They work together methodically, sometimes clearing up the debris on the outside then going down into the mines, and all without quarreling—any more than men would do under the same circumstances.

They Can Light Matches, Too. I have just seen a notice of a Sapajou monkey (*Cebus apella*) in the Zoological Garden at Philadelphia who can strike matches in an expert manner. He always takes hold at the proper distance from the end and so avoids breaking the match, and always scratches the friction end, selecting a rough rather than a smooth surface. Perhaps he learned it from watching young men striking matches to light their cigars. I hope he will not imitate the higher race in using the match for that purpose. We should certainly have less respect for a monkey whom we should see smoking a pipe!

National Nicknames. "Taffy" was a Welshman. When the Welsh in London play football, the spectators encourage them by shouting, "Play up, Taffies!" Why *Taffy*? The patron saint of Wales is David, and that name is very familiar in the country. David and Davy in Welsh become Taffid and Taffy. In the same way the St. Patrick of Ireland gives the familiar nickname of Pat and Paddy to the common people of the Emerald Isle. Sandy means a Scotchman, because an abbreviation of Alexander, a favorite name north of the Tweed. John is universal name. We call the Englishman John Bull. The English sailors call the Frenchman, in derision, Johnny Crapaud. We often say John Chinaman, and the Union soldier in the Civil War, who was known as "Yank," swapped coffee and tobacco at the picket line with "Johnny Reb." This is a subject you can carry much farther, if you wish to write on *Names*.

What the Children Say. One of them, three years old, saw a book on the table and asked what it was. "A magazine?" "If it is Maggie's zine, why don't you carry it down to Maggie?"

L. H. M.

The Sunday School

LESSON FOR JULY 5. 2 Sam. 2: 1-11.
DAVID, KING OF JUDAH.

BY REV. A. E. DUNNING, D.D.

We take up again the life of David at the point where he became an acknowledged leader of his people. He stands at the head of the royal history of Israel. Saul was rather a tribal chieftain than a king, but David created a royal city, became the ancestor of a royal line, centered the national life around a civil and religious organization represented by his palace and the temple which he designed. The Redeemer of mankind came of the seed of David. He is of interest to us for this reason above all other Old Testament characters. He appears in this lesson for the first time as a king. In that position, in order that we may understand his mission and his work, we study:

1. *David's character.* What we have learned of his youth should be recalled. He was the youngest son of Jesse, who was probably the sheik of the village of Bethlehem. His name meant the "darling." Of ruddy complexion and probably with blue eyes and auburn hair, trained to rugged health by life in the open fields, he was a handsome boy and grew to be a favorite with all who knew him. He loved a good song and knew how to sing it well with his guitar. Men became passionately devoted to him and women gave him unbounded admiration. He was generous, quick-witted, brave, patriotic. All these traits are illustrated in the accounts of him in the Bible.

On the other hand, he lived in a rude, brutal age and did many things which we should now condemn in any man. His first marriage was a love match, and he won his wife by killing a hundred men, but when she was taken from him by her father he consoled himself with other wives, who became numerous as his years increased. He cut off the hands and feet of young men who thought they were serving him faithfully and hung their mutilated members over the pool of Hebron, and even in his old age, almost with his dying breath, he charged his son concerning a man who had done him an injury, "His hoar head bring thou down to the grave with blood."

Yet, taken all in all, he was, more than any other man, the ideal Old Testament hero. His impulsive nature was balanced by a cool judgment which matured with experience. His sternness toward his enemies fitted him to rule over a semi-barbarous people and to conquer tribes who respected no power which did not wield the sword. When it is said that his heart was perfect with the Lord his God, what is meant is that he was conspicuous above the men of his time for his devotion to God and for his loyalty to the standard of righteousness as he understood it. We must admire and imitate his virtues and interpret his character according to the light of his age. A better than David is now our ideal, but in some of the manliest qualities David is not surpassed, even now. To those qualities in these lessons we direct our attention.

2. *David's trust in God* [vs. 1-3]. He had for years carried in mind the knowledge that he was divinely appointed to be king of Israel [1 Sam. 16: 13], but he understood that the responsibility of gaining the place to which he was destined was as important as his duties would be when he should wear his crown. Men are not chosen by God to do any work unless they set themselves with all their hearts to do that work as he would have it done. Saul ceased to be elect when he left off ruling his kingdom for God [1 Sam. 16: 1]. David was a man after God's own heart because he inquired of the Lord what steps he should take to do what the Lord had appointed him to do. Saul and Jonathan were dead, Israel was defeated. David might have assumed command of the army, but that might have brought anarchy. Under provi-

dential guidance, sought and gained, he went to dwell among the people of his own tribe, taking all his family and followers, showing that he meant to settle permanently among them.

3. *David's assumption of his kingdom* [vs. 4-7]. Though God had caused him to be anointed king, he waited for the people of his tribe to choose him. He combined in a singular degree a sense of being divinely commissioned and a sense of partnership with those whom he ruled. No king of Israel ever lived so closely to the hearts of the people as David did. He made them feel that he was governing in their interest and that the glory of the kingdom was as much theirs as his. In this way he drew together the people and destroyed factional divisions by making their common interests most prominent. His policy was one of conciliation toward all classes, while he held firm to the principles he wished them to maintain. He is a rare example of wisdom in winning men to the service of God and leading them to appreciate excellence of character. The people of Jabesh-gilead had a peculiar reason for being loyal to Saul. He had saved them from their enemy in a great crisis [1 Sam. 11.] When disaster came on his house they gave him and Jonathan honorable burial. David appreciated that deed and enthusiastically commended it. They did not respond to his implied invitation to enlist under his banner, but his courtesy prepared them, when Saul's last surviving son had died, to turn to him with loyal support. One of the two chief secrets of David's power was his purpose to rule men in the name and for the sake of God, from whom he received his appointment. The other was his evident disposition to use his position to serve men who accepted him as king. Royal power belongs to every one who serves God for the sake of his chosen ones and serves men that he may please God.

4. *David's treatment of those who opposed him.* He never abated respect for Saul and his household. Though there was continually a sort of border warfare between Judah and the rest of the tribes during the seven and a half years that David reigned in Hebron it provoked no such enmities that the different tribes could not come together. Abner, the brave general who defended the fortunes of Saul's house, honored David so much that when he became assured that the end of that house was at hand he could turn to the young leader of Judah and bring all Israel to his feet. Fifteen years David waited for the crown which was promised him when Samuel anointed him in his father's house. The brief narrative of those years in the book of Samuel only hints at the anxieties, the discipline and skill, the confidence in the guidance of God and the deep love of the people, by which he was able, at last, to subdue tribal jealousies, conquer foreign foes and lay the foundations of a kingdom which brought Jesus Christ into the world, the Redeemer of mankind, of the seed of David.

During the next three months our studies in the Sunday school will be connected with the history of his life and deeds. If we can bring again before our minds the circumstances in which he lived, the obstacles he faced, the qualities which made him a hero and by which he so learned the will of God that what he has said and done has lived till now to teach men what God is and what a hero is in God's sight, we shall have well spent the Sundays before us and shall have learned new knowledge of the life that pleases the King of Kings.

How wholly we all lie at the mercy of a single prater, not needfully with any malign purpose! And if a man but talks of himself in the right spirit, refers to his own virtuous actions by the way, and never applies to them the name of virtue, how easily his evidence is accepted in the court of public opinion.—*Robert Louis Stevenson.*



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25 June 1896

PROGRESS OF THE KINGDOM.

ARE A. M. A. SCHOOLS NEEDED IN FLORIDA?

The determined attack recently made under the Sheats Law upon the normal and industrial school at Orange Park has naturally drawn attention to the educational institutions of that State, and leads us to ask what Florida is doing for the instruction of its children and youth. Its school system is new and somewhat crude, but is developing. The census of 1892 records a school population of 144,106, for whom are provided 2,404 schools. For the school year of 1893-94 an enrollment of 96,775 pupils, with an average attendance of 64,138, was reported. There was spent for education \$647,174. The State has 2,051 school-houses, of which nearly one-fourth are built of logs and less than one-fourth are furnished with patent desks. The schools have usually but one term, averaging in length less than 100 days, and less than half of the entire school population attended an entire term.

The discouraging feature in the situation is found in the fact that those who need educational advantages most receive the least. Of the school population of the State, 64,387, or over forty-four per cent, are Negroes. In his biennial report, Mr. W. N. Sheats, superintendent of public institutions, says of the Negroes, "For the most part there is no discrimination against them in school matters." The facts stated in his own report, however, speak for themselves. Of the 2,404 schools in the State the Negro school population have but 629, or over 400 less than their *per capita* proportion; while the whites have 1,775, or over 400 in excess of their *per capita* proportion. In other words, the State supports one school for every forty-five of its white school population, but only one for every 102 of its colored population.

As if these glaring discriminations were not enough an amendment to the constitution has been recently adopted, the purpose of which incidentally, if not primarily, was to deprive those counties having a large Negro school population of a portion of the State school fund, in order that those whose school population is composed chiefly or largely of white children might receive larger benefits. Even this does not satisfy the ardent mind of Superintendent Sheats. In a letter published last fall he said: "Should the courts decide this question, as the people of this State have decreed it shall be decided within our bounds, . . . I pledge myself to lead a movement in this State with the design of so amending the State constitution as to relieve the whites from all connection with Negro education, to cease all appropriations to their schools of every grade only as they are paid by Negro taxpayers."

The hostility of the enemies of Negro education to the Orange Park Normal is its best claim to support. For five years it has endeavored to train up in intelligence and virtue all who have sought its aid without respect to persons. It has especially labored to train competent teachers. During the last year 113 schools, "mostly colored," were reported untaught for want of any one to teach them. The chance of the colored student for even an elementary education is poor enough, but for him a higher education is often nearly or quite impossible; while the white student has the State Agricultural College, the White Normal, the East and West Florida Seminaries, Rollins College, Stetson University, Florida Conference College and other advanced schools, all conveniently located. The colored student has no school of like grade except the Colored Normal and such schools as the Orange Park Normal, founded and sustained by Northern benevolence. Though compelled to close somewhat ahead of time, this A. M. A. school had already done a good year's work. Its enrollment had reached nearly a hundred.

SPREAD OF CHRISTIANITY IN THE MARATHI MISSION.

The report of the Indian Marathi Mission of the American Board for 1895 deserves warm

commendation, not only because it records a creditable growth along evangelistic and educational lines and reflects on every page the earnestness and devotion of our workers in this great field, but as an excellent piece of literary work, compiled with care and conciseness, and arranged topically in a convenient and attractive manner. It is provided with map and index as well as tables of statistics.

The year 1895 has been one of manifold blessings in spite of the stringency of reductions. A great amount of evangelistic work has been done with special encouragement in many places. There is not only a readiness but an earnest desire on the part of the people to hear the truth, and opportunities for this line of effort are limited only by the strength and ability of the working forces. The number of persons received into the churches on confession is 153, which is less than in the previous year but just above the average for the last five years. The net gain in the number of communicants is 115, making the total at the end of the year 2,630. It is gratifying to note that the contributions of the churches amount to Rs. 5,770, or Rs. 470 more than was reported last year, although that was larger than had ever been received before. There is one more school reported with an increase of seventy-eight pupils, and there are now but thirty-one non-Christian teachers while last year they numbered forty-two.

Special reports are given from many churches telling of increased congregations, and in some cases a commendable impetus toward self-support. The First Church in Ahmednagar has an average congregation of 450, including a number of the best educated members of the community, and during 1895 received fifty-one persons on confession. The Rohi Church, whose membership is largely made up of mission agents with regular salaries, continues to bear its own financial burdens, paying its running expenses as well as a portion of the debt incurred in building. It will be remembered that money was borrowed to erect an edifice in 1894 on the promise of all the members of the church that they would pay the debt by monthly installments of the tenth of their income.

Of educational work in general Rev. E. Fairbank writes: "The call for schools, even in places where there are government schools, surprises me. I feel more and more that a school manned by a good Christian teacher is a real power for Christ's kingdom in any village." Writing of the station schools at Sholapur, Mr. Harding says: "The station schools are perhaps doing most in character building. The boys and girls come from their villages crude and undisciplined, often with serious faults and sometimes it is a question whether, considering their slow improvement and the risk to other children, they ought to remain. Yet in repeated instances we have seen a growing self-control and habits of industry and obedience which have amply repaid us." The Girls' Boarding School at Ahmednagar has had a successful year with an attendance of 182 pupils of whom 163 are Christians, while the High Caste Girls' School in Bombay shows a constant increase in numbers and interest, having this year fifty-three scholars. A new school opened at Satara among a special caste, the tanners and leather workers, has forty pupils. Since the Wadale church was organized in 1890, ninety-six boys and eighty-five girls from the two boarding schools have joined on confession. Of these more than half came from Hindu homes. One could not ask for a more convincing testimony to the influence of our educational enterprises.

We have not space to touch upon the important work which the Bible women are doing, nor to describe the evangelistic tours of the missionaries or the growing popularity of medical work. There are many signs of general interest in Christianity on the part

of educated Hindus and the native press, and one of the most interesting phases of evangelistic effort is the personal work of visitation which Mr. Lawson has been doing among the higher classes. He calls it his "zenana work among the men." The report is not without its dark side, which Rev. E. S. Hume presents graphically in these words: "Heavy reductions made 1895 a sad and burdensome year. Much that ought to have been accomplished was left untried, and the work in hand was carried on in the face of anxieties and difficulties that will leave their mark behind for years to come. Disappointment, anxiety and overwork have been our companions for the past twelve months, and the prospect for the coming year is even darker than anything we have yet experienced."

THE CHURCH PRAYER MEETING.

Topic for June 28-July 4. The Providence of God in Our National History. Deut. 4: 32-40.

In gaining our national independence; in preserving our freedom; in raising up leaders; in developing our resources; in assimilating immigrants from all nations; in teaching us humility.

(See prayer meeting editorial.)

BOSTON SUPERINTENDENTS' UNION.

Berkeley Temple was the center of an enlivened interest in Sunday school work last Monday night at the annual June festival and ladies' night of the union. After an informal reception to members of the International Sunday School Lesson Committee, and the banquet of members and guests, President Hathaway welcomed the large gathering and announced as the speakers Mr. B. F. Jacobs, Rev. A. A. Berle, D. D., Rev. W. H. Davis, D. D., and Hon. S. H. Blake of Toronto. A half-hour of bright and suggestive remarks was thus enjoyed before the more formal exercises of the evening.

At the public service in the auditorium devotional exercises were conducted by Dr. J. R. Sampsey of Louisville and Dr. Warren Randolph of Newport. The first speaker, Dr. John Potts of Toronto, compared the cost and the worth of the Sunday school, drawing striking comparisons between the early and present opportunities for Bible study. Dr. B. B. Tyler of New York gave the final address on The Relation of the Sunday School to Good Citizenship.

The meeting was happily planned for the eve of the great international convention, and those present naturally profited much from the presence of representatives from remote sections of the country. Besides the speakers quite a sprinkling of international delegates were discovered in the congregations by their badges. The Tremont male quartet rendered selections during the evening.

BIOGRAPHICAL.

REV. DWIGHT WHITNEY MARSH, D. D.

By the death, in Amherst, June 18, of Dr. Marsh a former Turkish missionary and veteran Congregational pastor is removed. He was born in Dalton, Nov. 5, 1823, graduated at Williams College in 1842 and at Union Theological Seminary in 1849, going the same year to Mosul, Turkey, as a missionary of the American Board. While there he took an active part in the excavations of Nineveh. In 1860 he returned to America, and for a time was principal of a young ladies' seminary in Rochester, N. Y. Subsequently Dr. Marsh held pastorates in Owego, N. Y., and Haydenville, Mass., but in 1882 moved to Amherst, where he has since lived in retirement, winning the highest respect of the community.

Condescension is an excellent thing, but it is astonishing how one-sided the pleasure of it is! He who goes fishing among the Scotch peasantry with condescension for a bait will have an empty basket by evening.—Robert Louis Stevenson.

Literature

BOOK REVIEWS.

The Threshold Covenant, or The Beginning of Religious Rites, by H. Clay Trumbull. Dr. Trumbull has added to his triumph of research and generalization in Kadesh Barnea and The Blood Covenant a new and still more significant study of the earliest phases of the world's religious life as witnessed by the traditions, usages and language of primitive peoples in all ages and in every quarter of the earth. In the study of his conclusions new light breaks forth from the Word in many obscure and difficult places, and some of our notions of the meaning of acts and utterances all through the Old Testament must inevitably be modified.

His thesis, built up by induction from long study of the phenomena of primitive religion, is that the threshold was the first altar, and that the sacrifices made and the blood spilt at the threshold were the signs and seals of a covenant between those within and those without the house. From this earliest cult, in the author's opinion, the Bible forms of worship and observance have been developed, and from it also, by emphasis upon the lower instead of the higher view of it and by corrupt accretions, the idolatrous religions of the old world grew.

It is an ingenious and happy generalization which shows us the earliest men with their cave dwellings and the fire at the entrance for convenience and protection, which tells us of the continued reverence for the threshold in the little changing life of the East at this day, of the blood welcome at the door for honored guests repeated again and again in greeting of modern tourists from the West (in the case of General Grant, for example), of the human sacrifices at the door to make the walls of the house secure, of tents guarded at the back from thieves who might dig through, but open and unguarded at the front because no thief would be so sacrilegious as to enter over the sacred doorstep, and of a hundred other significant survivals of the primitive reverence and belief.

We cannot here discuss the important and, in its bearing upon Old Testament exegesis, fundamental chapter upon the relation of this threshold cult to marriage, but we must call attention to perhaps the most striking practical application of the theory of the book—its suggested reconstruction of the meaning of the Passover.

It is not that this rite had its origin in the days of the Hebrew exodus from Egypt, but that Jehovah then and there emphasized the sacredness of a rite already familiar to Orientals. . . . Long before that day a covenant welcome was given to a guest who was to become as one of the family, or to a bride or bridegroom in marriage, by the outpouring of blood on the threshold of the door and by staining the door itself with the blood of the covenant. And now Jehovah announced that he was to visit Egypt on a designated night and that those who would welcome him should prepare a threshold covenant, or a passover sacrifice as a proof of that welcome, for where no such welcome was made ready for him by a family he must count the household as his enemy. . . . A lamb was the chosen sacrifice in the welcome to Jehovah. No direction was given as to the place or manner of its sacrifice, for that seems to have been understood by all because of the very term "passover," or threshold cross-over. This is implied, indeed, in the directions for the use of the blood when it was poured out: "Kill the passover," in the usual place, "and ye shall take a bunch of hyssop and dip it in the blood that is at the threshold and sprinkle the lintel and the two sideposts with the blood that is at the threshold." In that welcome with blood there was covenant protection from Jehovah as he came into Egypt to execute judgment upon his enemies. . . . The common understanding of the term "passover" in connection with the He-

brew exodus from Egypt is that it was on the Lord's part a passing by these homes where the doors were bloodstained without entering them. Yet this meaning is not justified by the term itself nor by the significance of the primitive rite. Jehovah did not merely spare his people when he visited judgment on the Egyptians. He covenanted anew with them by passing over or crossing over the blood-stained thresholds into their homes while his messenger of death went into the houses of the Lord's enemies and claimed the first born as belonging to Jehovah. Later Jewish traditions and customs point to the meaning of the original passover rite as a crossing over the threshold of Hebrew homes by Jehovah, and not a passing by his people in order to their sparing. . . . In the passover rite as observed by modern Jews, at a certain stage of the feast the outer door is opened and an extra cup and chair are arranged at the table in the hope that God's messenger will cross the threshold and enter the home as a welcome guest. All this points to the meaning of "cross-over" and not of "pass-by."

If this be accepted as a true account of the matter, it seems to us immensely to uplift and spiritualize the suggestions of the time and to make the Passover far more significant of him who called himself the Door, and said: "I am the way, and the truth, and the life; no one cometh unto the Father but through me"; of whom Paul wrote, through him "we have access in one spirit unto the Father." There will be close examination and thorough resifting of the evidence presented in the book, which seems at times almost too complete for this fallible world, but no one will rejoice more in this close examination and verification than Dr. Trumbull himself, and the conclusions of the book will stand, we believe, in spite of all criticism. Certainly they must be considered by every careful student of the Scriptures. [Charles Scribner's Sons. \$2.00, net.]

BIOGRAPHY.

Two large and elegant volumes contain *The Life, Public Services, Addresses and Letters of Elias Boudinot, LL.D., President of the Continental Congress*, edited by J. J. Boudinot of the New Jersey Historical Society. Elias Boudinot was one of the strong and trustworthy men of the Middle States on whom Washington learned to depend in his long Jersey and Pennsylvania campaigns. Of Huguenot ancestry and belonging to a New Jersey family of eminence, he saw much of the war as a soldier as well as served the colonies as president of the Congress. The book is largely made up of documentary material, much of it of the greatest personal and historical interest. The letters, many of them written in absence on public business to Mrs. Boudinot, are simple, unaffected, straightforward and affectionate. There is abundant material for the historian and for the patriot. Miss Boudinot has succeeded admirably in showing what manner of men her distinguished ancestor and his fellow-patriots were. [Houghton, Mifflin & Co. 2 vols. \$6.00, net.]

A typical life of usefulness, beginning with personal consecration and opening into large usefulness, is described in *The Life, Letters and Journals of the Rev. and Hon. Peter Parker, M. D., Missionary, Physician and Diplomatist*, by Prof. George B. Stevens, D. D., of Yale and Rev. Dr. W. Fisher Marwick, D. D.

The child of Massachusetts Congregationalists, educated at Wrentham Academy and Amherst and Yale Colleges, accepted by the American Board as a missionary and having wide views of the work, he added the study of medicine to that of theology and went to China, where he became the father of medical missions, founder of hospitals and

first of those who brought China and America into official relations. The story of his life is extremely interesting and historically suggestive. It is one of those missionary biographies, indeed, which are indispensable to the history of American foreign relations, while the spirit of Christian life is present in it everywhere. We hope it may have a wide reading. [Cong. S. S. & Pub. Society. \$1.50]

Cyrus W. Field, His Life and Work, edited by Isabella Field Judson. This is a full and well balanced life of one of our great American captains of industry. It is the record of a splendid enterprise, persistence and pluck, diversified by great successes and terrible failures and misfortunes. The recognition of opportunity and the faith to carry through a great work in the face of disheartening discouragements has few finer illustrations. The work of the editor is appreciatively, modestly and thoroughly done, and the illustrations and make-up of the book are excellent. [Harper & Bros. \$2.00.]

Among the men who have struck the key-notes of recent American history must be reckoned *Henry W. Grady*, who became famous through a single speech. What must be called an appreciation rather than a biography of him ("interpretation" is the author's own word) has been prepared by James W. Lee. We would have liked a little more biography. It takes Mr. Lee thirty-four out of 100 pages to reach the first mention of Mr. Grady—which is rather too much waiting in proportion to the dinner. In fact, the whole book is diffuse, grandiloquent and disappointing. There is a good portrait of Mr. Grady and perhaps ten pages of description, characterization and genuine biography—the rest is principally whipped syllabus. [Fleming H. Revell Co. 50 cents.]

BIBLE SCHOOLS AND STUDY.

Teachers' Meetings, Their Necessity and Methods, by H. Clay Trumbull. This is a brief and earnest plea and argument for the necessity and feasibility of teachers' meetings, with a practical and valuable chapter on methods of conducting them. No other method counts so much toward the unity of teaching and purpose of the schools as this, and we are glad to have its case so strongly put. [John D. Wattles & Co. 30 cents.]

The Life and Epistles of St. Paul, Harmonized and Chronologically Arranged in Scripture Language by Rev. S. W. Pratt. Every book which makes the Bible seem alive with the life of those who are at once its authors and its heroes is useful. This book the author rightly calls "a complete Scriptural life of Saint Paul," and its happy and useful idea is very well carried out. It is not a rival of the well-known scholarly biographies, but will serve to bring the facts upon which they are founded vividly home to ordinary readers of the English Bible. It would be a capital text-book for Bible class work. [Anson D. F. Randolph & Co. \$1.00.]

The Holman New Self Pronouncing Sunday School Teacher's Bible. This is an admirable edition of the Bible, with very full helps and appendices, bound in full morocco with flaps and all the modern improvements. By using thin but strong paper even its additions of Bible dictionary, concordance, etc., do not make an unwieldy book. The marks of pronunciation for proper names have been tested in other editions and proved helpful. The type is

large and clear and only the frequent paling of the ink and a frontispiece which we do not wholly like prevents it from being an ideal edition for practical use. [A. J. Holman & Co. \$11.00.]

In the form of a leather bound book with rounded corners and narrow form, fitting it for the vest pocket, we have *Wisdom from the Book* for the Everyday Life of Young People, by Rev. J. R. Simmons. Under the three headings, Concerning Self, Others, and God, are chapters of Scripture selections. We like the form, spirit and matter of the book, only it must be remembered that this piecemeal method of using the Bible is not the only or the best method. [United Society of Christian Endeavor. 25 cents.]

Rev. William Jay Peck sends us *A New Catechism of Christian Doctrine for Sunday Schools*. We are glad to see a reawakening of interest in catechetical instruction. This is a very simple set of questions and answers, many of them taken or condensed from the Westminster Shorter Catechism, with addition of the Creed and forms of grace before meals and simple prayers. It might advantageously be enlarged and strengthened here and there, but it is at least an effort toward a much needed help for Sunday school work. [Corona, N. Y.: W. J. Peck. Paper, 2 cents each; \$1.00 per 100.]

STORIES.

It must be said that Emile Zola's *Rome* is a tiresome book. Not having the original before us we cannot judge exactly how much of this is due to the translator, whose English is often prosy in the extreme and often amusingly archaic or bombastic, but certainly he must assume the whole burden of the fatuous and exasperating footnotes. The trouble, however, lies deeper than style. In this book, at least, Zola shows himself to be an artificer rather than an artist. He goes about his task in a workmanlike fashion, takes his hero through impression after impression derived from antiquities, historical associations, scenery, ceremonies, personal meetings, to reach a predetermined effect, but the process is mechanical and, as a result, it leaves us cold. There is no real inspiration and there is just enough of that priapian spirit—that habitual consciousness of the indecencies of life which it is not unfair to call "Zolaism"—to disgust the reader. The death scene of the two noble lovers, for instance, is robbed of all dignity and beauty by a wholly unnecessary detail, which is at once ludicrous and disgusting.

As a novel, therefore, and as a work of art, the book seems to us a failure, mechanical, tiresome and degenerate. It remains to consider it as a political tract. On this side it assumes its true proportions and shows the astonishing, if futile, vigor of the author's labors. The hero of the book, a French priest, comes to Rome to defend a work which he has published on New Rome—the spiritual Rome of a Northern thinker's dreams—a work which has been denounced to the church authorities and is about to be condemned. He meets with reprobation everywhere and is caught in a net of intrigue, as a result of which, step by step, he is taught that the pope and church of his dreams is the exact opposite of pope and church in the real Rome of today, that reformatory change, real sympathy for the poor, in short, all his hopes and dreams are impossible—a conclusion confirmed at last by a personal interview with Leo XIII, in

which we have the strongest picture of the book. Hate, intrigue, adultery, fornication and all uncleanness, spies, poison, hypocrisy of all kinds play their part in the church life of the present according to M. Zola, and, true or false, we do not wonder that our Roman Catholic contemporaries are greatly angered by the book. It is an *ex parte* and we do not doubt highly colored statement, but it confirms the experience of Luther, Erasmus and a thousand others, that the Roman Church is to be studied to its own best advantage away from Rome.

The contrast between the Northern and Southern dispositions and desires in religion and politics is the best worked out idea of the book, in other respects it is crude, ill-digested, malignant in spirit, but it can hardly be neglected as a factor in the acute historical and religious controversies and discussions of the time. [Macmillan & Co. 2 vols. \$4.00.]

The Damnation of Theron Ware, by Harold Frederic, we are shown how a young, unsophisticated, but apparently earnest and devoted, Methodist minister undergoes a complete moral change in the space of a few months. The story is a sad one and seems to us to have little excuse for being. However, if there are any such vain, susceptible, conceited simpletons as the Rev. Theron Ware is represented to be, they could learn many useful lessons from his career, especially from the way in which wealthy people outside his church showed him favor when it pleased their fancy, and dropped him the minute that they began to find him a bore. The weak points of Methodism are held up to ridicule, and the sharp contrast is shown between the Methodist and the Roman Catholic church. The book is well written, holding the interest throughout, and the conversations are remarkably natural and unstudied. [Chicago: Stone & Kimball. \$1.50]

His Honour, and a Lady, by Mrs. Everard Cotes (Sara Jeannette Duncan). The same qualities of wit, insight and carelessness, which Mrs. Cotes's earlier books presented, mark this story of life in India and England. It is a serious story, seriously, but cynically, told, and the characters grow before our eyes, but they are not pleasant people, most of them, and not even the Nemesis of the ending makes it a wholesome book. [D. Appleton & Co. \$1.50.]

Out of Bounds, by A. Garry, is a strong and humorous story of what befell a young man of the best family of an English city when he yielded to a vagrant impulse. That one escape out of the bounds of conventionality brought him experiences good and bad, and the fortunes of his friends and connections were strangely affected by it, as the reader will learn. [Henry Holt & Co. 75 cents.]

MISCELLANEOUS.

Gospel Pictures and Story Sermons for Children, by D. W. Whittle. These are brief sermons which begin with a striking illustration and use it wisely and strongly to convey truth. Such titles as The Poison Sermon, The Magnet Sermon, The Candle Sermon will suggest the scope and method of the book. Most of the pictures are very good. [Fleming H. Revell Co. 50 cents.]

The North Shore of Massachusetts, by Robert Grant, illustrated by W. T. Smedley. This is a pleasant little book containing a running commentary on the seashore resorts of Boston Harbor and Cape Ann. It is not a guide-book, but an invitation, sug-

gesting the pleasures and opportunities of the localities along the shore, but leaving the study of ways and means of getting and living there and the details of excursions to other hands. Those who look for close details of either history or geography will be disappointed. It has the local flavor but is not in any sense a book of reference. [Charles Scribner's Sons. 75 cents.] To the same series belongs *Newport*, by W. C. Brownell. This, if not quite so lively as Mr. Grant's book, is a more serious, though gracefully handled, study of the conditions of life and pleasure in the most interesting of our summer social centers. There is a useful sketch map and numerous more or less successful and lively illustrations by W. S. Vanderbilt Allen. The unity of the subject and the seriousness of the treatment give it a permanent value as a contribution to the study of American life. [Charles Scribner's Sons. 75 cents.]

Rev. Gideon Aubin of the French Baptist Church, Springfield, has printed under the title *Lectures on the Principal Doctrines of the Roman Catholic Church* his addresses delivered in Springfield last autumn, which attracted wide attention. They emphasize the differences between the primitive life of the church as revealed in the New Testament and the modern Roman Catholic cult. [Springfield, Mass.: Rev. Gideon Aubin. 25 cents.]

The bound volume (Nov. 1895—April 1896) of *The Century Magazine* gathers up the wealth of the separate numbers into a sumptuous volume rich in illustration and literature. This particular volume more than maintains the high art and literary standing of the magazine.

NOTES.

— Prof. Simon Newcomb of the Naval Observatory in Washington and Prof. Francis A. March of Lafayette College were recipients of honorary degrees this year from Cambridge University, England.

— We are sorry to record the assignment of the old and honored publishing house of Anson D. F. Randolph & Company. Mr. Randolph, the head of the firm, besides his work as a bookseller and publisher in New York for forty-six years, is an author and poet in his own right.

— Dr. William Elliot Griffis has undertaken to prepare a biography of the late Charles Carleton Coffin. Letters, anecdotes and impressions which would be helpful in setting forth the varied activity of the man will be gratefully received by Dr. Griffis at his address in Ithaca, N. Y.

— The *Bookman* is authority for the statement that "three of the most popular novelists contemplate the preparation of lives of Christ. Mr. Hall Caine's intention has been long announced. Mr. S. R. Crockett has written some parts of a projected life, but does not intend to publish it for a long time. Ian Maclaren also intends devoting himself by and to this task."

— We have received the address to the Alumni Association of Iowa College delivered by the late President Magoun at its meeting in Grinnell last June. It was Dr. Magoun's last public appearance, and the address is of special interest, not only on that account, but because he had intended to use it as the beginning of a complete history of the institution.

— The increasing interest in genealogical research finds expression in notes and queries in the newspapers. The *Boston Transcript* has long given attention to the matter in its Saturday issue, and now the *New York Mail* and *Express* has started a like department for

which it will gladly receive contributions in the way of transcripts of old family registers and the like from those who are in possession of them.

In connection with the anniversary of the Hartford Theological Seminary there were displayed some of the riches of the library, which is probably the best theological library in the country, although not widely known as such. Upon two long tables were shown those editions of the Hebrew and the Greek Testaments which are important for a study of the history of the text. The Hebrew Testaments were arranged according to similarity of text and numbered thirty-five, including such rare specimens as the Complutensian Polyglot, the Bomberg Bible of 1517-18, the Antwerp, Paris and London Polyglot, a complete set of the famous Hutter Polyglot of 1599, the Buxtorf Rabbinic Bible, 1618-19, and many others. Indeed, only seven important editions were lacking in the entire series. A like number would have made complete the array of the important editions of the New Testament, of which thirty-two were shown. Another table contained specimens of the famous English hymn-books, of which this library contains the largest collection in the country. The old English and Scottish Psalters were shown, including the rare one used by the Pilgrims, and made for their use by the scholarly Henry Ainsworth of Amsterdam in 1612, as well as early editions of the hymn-books of Watts and Wesley and Toplady and Newton, and some curious specimens of sectarian hymnody. The reading-room, with its list of 510 current periodicals, also came in for its share of attention, and the special display of Congregational newspapers to the number of twenty-eight—eight of them foreign—was an indication of the activity of the denomination in this direction.

BOOKS OF THE WEEK.

Joseph Knight Co., Boston.
RUBAYAT OF OMAR KHAYYAM. 2 vols. English, French and German translations compared. pp. 201, 294. \$3.50.

THE GOVERNOR'S GARDEN. By George R. R. Rivers. pp. 259. \$1.50.

Houghton, Mifflin & Co., Boston.
TALES FROM SHAKESPEARE. By Charles and Mary Lamb. pp. 306. 60 cents.

Bradlee Whidden, Boston.
PLEASANT MEMORIES OF FOREIGN TRAVEL. By S. M. Burnham. pp. 240. \$3.00.

Frederick A. Kneeland, Northampton.
WHITE MOUNTAIN GLIMPSES. By F. N. Kneeland. pp. 56. \$1.50.

American Publishing Co., Hartford.
ARMENIA AND HER PEOPLE. By Rev. George H. Filian. pp. 374. \$1.50.

Harper & Bros., New York.
A CONNECTICUT YANKEE IN KING ARTHUR'S COURT. By Mark Twain. pp. 430. \$1.75.
WESSEX TALES. By Thomas Hardy. pp. 290. \$1.50.
JERRY THE DREAMER. By Will Payne. pp. 299. \$1.25.

HONOR ORMTHWAITE. pp. 253. \$1.00.
THE UNDER SIDE OF THINGS. By Lillian Bell. pp. 241. \$1.25.

Funk & Wagnalls Co., New York.
HEROES OF FAITH. By Burris A. Jenkins. pp. 56. 75 cents.

Christian Literature Co., New York.
THE LUTHERAN COMMENTARY. Vol. VII. Edited by Henry E. Jacobs. pp. 463. \$2.00.

Baker & Taylor Co., New York.
THE AMERICAN CONFERENCE ON INTERNATIONAL ARBITRATION. pp. 246. \$1.50.

C. W. Bardeen, Syracuse.
OSWEGO NORMAL METHOD OF TEACHING GEOGRAPHY. By A. W. Farnham. pp. 127. 50 cents.

Lutheran Publication Soc., Philadelphia.
GERHARD'S SACRED MEDITATIONS. Translated by Rev. C. W. Hesler. pp. 302. \$1.00.

Curts & Jennings, Cincinnati.
HISTORY OF THE CHRISTIAN CHURCH. By George H. Dryer, D. D. Vol. I. pp. 413. \$1.50.

PAPER COVERS.
T. F. Crowell & Co., Boston.
MEMORABILIA OF TWENTY-FIVE YEARS. MT. VERNON CHURCH, BOSTON.

C. W. Bardeen, Syracuse.
UNIFORM QUESTIONS IN DRAWING. 60 cents.
Chief Fire Warden of Minn. St. Paul.
FOREST PRESERVATION. First annual report.

C. F. Cutler, New York.
THE JEWISH DOCTOR AND THE DRUMMER BOY. \$2.00 per hundred.

MAGAZINES.
June. PANSY.—AMERICAN MAGAZINE OF CIVICS.—QUIVER.—FORTNIGHTLY REVIEW.—NINETEENTH CENTURY.—EXPRESSION.—SHADOW.
July. FRANK LESLIE'S.—FALL MALL.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, July 5-11. What We Owe Our Country. Ps. 122: 1-9.

Every one of us owes his country the contribution of a law-abiding, serious and useful life. The truer we are to our Christian vows, the more faithful in fulfilling the work daily committed to us, the purer in thought and more temperate in speech, the better citizens we are. So while we may not ever hold office, or frame political platforms, or devise policies, or be wise enough to settle the financial or tariff questions, we may still be serving our country and helping it to become a more effective instrument in God's hands for building up his kingdom throughout the earth.

There seem to be two classes of persons, widely unlike, but both needing the rebuke and warning which such a subject as this conveys. There are those who are deep in politics, and solely for what they can make. It may be unkind to intimate that among the great throng assembled at St. Louis recently there were not a few who had, at least, the appearance of being eager to foist themselves into prominence rather than to serve the country in unselfish and quiet ways. But it is not at national conventions alone that this spectacle of self-seeking is so disgustingly evident. In almost every town and hamlet the men who aspire to manage the public affairs are too apt to be of this type. What a revolution would be wrought in their own methods if their attitude should be changed so that, instead of thinking how they can use one office as a stepping-stone to a higher, their motive should be actual service of their fellow-citizens.

Equally worthy of condemnation is that class of citizens who care nothing whatever for the affairs of government, who vote or not as they please, who consider politics a dirty mess, who, somehow, seem to think that this country is the favorite of Providence in such a special sense that it can preserve its existence despite all forces at work to overthrow it, and without any effort on their part to counteract those forces. If the conception of their country as just as truly the object of their labor and ministration as their business or their family could be gained by them it would mean the bringing of a tremendously invigorating influence into both national and local civic life.

For all of us the duty is clear to be faithful to the obligations immediately at hand—to attend the caucuses, to vote, to league ourselves with other men who are striving to secure better government, to pray daily for our country, our commonwealth and the city or town where we live. These are commonplace duties enough but general fidelity in them would work wonderful changes. Another unmistakable duty is to know something about our national history and the structure of our government. An unintelligent citizen is likely to be a dangerous citizen. Books are at hand today the use of which will quickly apprise us with regard to the essential facts of our history and the leading features of the national administration. Miss Dawes's How We Are Governed is one of several readable and instructive volumes. It is a shame that so little actual knowledge is prevalent among young people, and among Christian young people especially, with regard to the traditions and the framework of our government.

Parallel verses: 1 Kings 8: 57; Ps. 14: 34; 147: 20; Matt. 22: 21; 1 Pet. 2: 17.

Panics in some of the New York city public schools caused by "the devil-scare" of the pupils have called attention to the high degree of superstition to be found among the elderly, as well as youthful, Hebrews of the East Side.

CONGREGATIONALISTS AT MONTREAL.

PLACE OF MEETING.

The Congregational Union of Ontario and Quebec placed on record, June 10-15, an account of the proceedings of the forty-third annual meeting of its history. Montreal is always a point of interest to many of the pastors, since it is here that they are reminded of their college days at the foot of old Mount Royal. Zion Church, the place of meeting, is a historic name in Montreal, but for twenty years the union has not assembled within its walls. It was a pleasure to view again the many evidences of prosperity which promise for Zion something of her former position of power and influence. The sister churches, too, modestly asserted their claims for attention. Emmanuel and Calvary were reported as doing better service than ever, while Point St. Charles, which was the infant enterprise at the time of the union in Montreal four years ago, has developed into a vigorous institutional church. Since that date another cause has claimed attention, and the members of the union had the pleasure of attending the services in connection with laying of the cornerstone of the edifice of the new and promising church at Westmount.

THE DEVOTIONAL SERVICES.

On turning attention to the union sessions the devotional hour, from nine to ten each morning, is first recalled. The attendance was good, the responses hearty and the earnestness marked. The desire to come near to God and to know and do his will was general and sincere. The memorial service was peculiarly impressive, as thought and affections were directed to "our promoted comrades." Three names were specially mentioned, Rev. Professor Cornish, Mrs. Wilberforce Lee and Miss Jennie McIntosh. Earnest tributes of love were placed on the graves of these servants of Christ, and no doubt many fervent resolves were made to give greater diligence to the service of the Master while yet in time.

THE CHAIRMAN'S ADDRESS.

One of the most interesting features of every union is the annual address from the chair. This year it was given by Mr. S. P. Lest, a lawyer of Montreal, on A Neglected Privilege of the Churches. In the course of an earnest address, on behalf of Christian work for young people, the speaker gave some valuable suggestions touching the formative period of life, services and literature for children, and the proper training of teachers and pastors for work in this direction. In the right discharge of this privilege by the churches Mr. Lest sees the solution of the vexed question of church and state schools.

THE ANNUAL SERMON.

Another feature of great interest is the sermon from the appointed preacher. The man of the hour was Rev. William Johnston of Toronto, whose theme was The Larger Salvation. In an able and scholarly address the preacher called for the removal of lifeless forms and creeds from the church, and urged the practical recognition of the gospel in every department of life. The church, it was contended, must seek to affect legislation, not by dictation and authoritative control, but by the salvation of the individual in his every thought and act. Mr. Johnston is sometimes accused of a too liberal theology, but this sermon was freely designated as one of the finest utterances of the union.

FRATERNAL DELEGATES.

It is not often that the union is so favored with visiting brethren. Rev. Messrs. J. W. Cox and John Wood fittingly represented the Maritime Union, and were heartily welcomed. Rev. Drs. Edward Hawes, Smith Baker and F. S. Fitch conveyed the greetings of the National Council of the United States and received a cordial reception. In addition to these greetings the visitors from across the line were assigned places on the program,

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which were ably filled. Dr. Baker's theme was Christian Experience Necessary in Christian Work; Dr. Hawes's Some of the Characteristics of the Best Church Life, and Dr. Fitch's The Child Prophet. These brethren are assured of a hearty welcome when future visits are made to Canada. Nor must mention be omitted of the excellent reports of the Canadian delegates, Rev. Messrs. E. M. Hill and Professor Warriner, who were greatly enthused and helped by the meetings at Syracuse.

MISSION WORK.

Never perhaps were more encouraging reports received from the home and foreign missionary societies. The treasurer of the former stated that the debt was discharged, and that for the first time in many years there was a surplus instead of a deficit. The treasurer of the latter pointed out an increase of several hundred dollars over the contributions of the previous year. At the public meeting under the auspices of these societies addresses were given by Rev. Messrs. Robert Hay, Eaton, J. P. Gerrie, Toronto, and Hugh Pedley, Winnipeg. Here, too, may be named the address by Rev. E. C. Evans, D.D., of Montreal on the following evening on The Church as a Spiritual Force. And then, coming as a fitting conclusion to the discussion of mission work, was the appointing of a committee to consider the co-operation of the home churches with those of the United States.

"THE AMALGAMATION SCHEME."

The question occupying the greatest portion of time and perhaps the deepest interest of the delegates and pastors was the so called "amalgamation scheme." Two years ago, at London, the present chairman, Mr. S. P. Leet, introduced a resolution asking for the merging of the different societies under a proposed constitution of the union. As it is, the societies are corporate bodies distinct from the union. At the meetings just closed the question was up for discussion in the societies concerned and some very warm though good-natured debates were held. The opponents of the scheme base their stand on expenses of incorporation, the interference with the independency of the churches and the improbability of obtaining the closer union through the scheme which its supporters desire. A joint committee from the different societies was appointed for the consideration of some method whereby closer union and better mutual co-operation may be obtained.

TOPICS OF CURRENT HISTORY.

In harmony with its past history the union was alive to questions of pressing public interest. A strong resolution was placed on record with reference to the Armenian atrocities, vigorous protests were made against interference with the school laws of Manitoba, practical and sympathetic recognitions were given to the claims of labor movements, and strong, emphatic deliverances were adopted touching prison reform, Sunday observance and the prohibition of the liquor traffic.

"CONGREGATIONAL SHRINES."

Then, when every one was beginning to feel wearied with the close attention of six days' sessions, a stereopticon lecture on Congregational Shrines, by Rev. E. M. Hill, came as a restful and pleasing conclusion. The lecture was valuable, inasmuch as it set before the audience various periods of Congregational history in such a way that they will not be forgotten. The illustrations were good and the descriptions vivid, and though Zion Church, Montreal, was not included, it will long remain as one of the Congregational shrines of Canada for 1866.

J. F. G.

Science is a good piece of furniture for a man to have in an upper chamber, provided he has common sense on the ground floor.—O. W. Holmes.

News from the Churches

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is incorporated in Massachusetts under the name of **MASSECHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somersett Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Crutcher, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY, Church and Parsonage Building. Rev. L. H. Cobb, Director; Mrs. Anna P. Cobb, Treasurer, 59 Bible House, New York; Rev. George A. Head, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions received for missionary work. Rev. George M. Boynton, D.D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSECHUSETTS BOARD OF MINISTERIAL AID, Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D.D., Congregational Library, 11 Somersett Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent investment fund. It should be given annually, and the amount offered will be fully inferred from Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. F. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" a sum of money, to be expended under the laws of the State of Connecticut (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Application is to be made to the Applications from without the State, Room 224, Congregational House, Boston. Rev. Charles B. Rice, Secy.

THE BOSTON SHAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landladies welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M., Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Smith, Corresponding Secretary, Room 224, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D.D., President; George Gould, Treasurer.

PASSING COMMENT.

See an instance where wise denominational loyalty has brought a Wisconsin church which was rightly planted, but weakened almost to extinction by sectarianism in the community, to regain its position. It has now the leading place in the community, is securely self-supporting and a missionary center to a large region.

The good sense of a number of churches is apparent in their live efforts to cancel floating debts now rather than to make the sometimes fatal mistake of delaying until fall. Such success has resulted in several instances that more debts should be extinguished before the summer separations occur.

Congregationalism is just the force which meets the demands of some localities like that in Missouri, which, although provided with religious bodies, feels special wants.

A call to that Concord, N. H., church can almost be considered an appointment for life, its pastorates thus far have been so lengthy—five pastorates in 166 years.

It was an appreciative spirit which prompted that action of a Minnesota church member on the anniversary of the pastor's settlement.

The men with whom we can trust riches are such as one whose generosity has lately so gladdened a church in Ohio.

With the approach of the summer months there has been no abatement of effective revivals in Iowa.

Such an enterprising C. E. Society as that

in a Middle West town would be "the life" of any church.

THE CONNECTICUT ASSOCIATION.

The 187th annual meeting of the association was held with the Pearl Street Church, Hartford, June 16, 17. Rev. R. T. Hall of Greenwich was moderator and Rev. H. B. Roberts of Torrington, scribe. Rev. Dr. W. D. Love, the pastor of this church, extended a cordial welcome to the delegates, especially extending the good wishes of the city to the assemblage of clerical workers. It was voted to accept the invitation of Dr. T. T. Murer to hold the next annual meeting with the United Church, New Haven.

The retiring moderator, Rev. J. C. Goddard of Salisbury, gave an address on The Congregational Bishop. He said that each denomination had a right to its form of church government, and that there are already bishops in the Congregational denomination, 388 in this State alone. "Every Congregational minister is an episcopos and a presbyter; the ministers are all bishops and the people all priests. This is Congregationalism and, with apologies to devout souls who differ, that is New Testamentism." The three points of view from which a bishop may survey his office were named as his pulpit, which is his lookout mountain; his study, which is his high tower; and his see, which is his scope, for the bishop's eyes are ever towards the Lord. These three points were treated in a lively and witty manner.

At the afternoon session the report of the committee on changing the basis of representation was presented by Dr. Frank Russell of Bridgeport. It provides that all Congregational clergymen attending the association shall be members *ex officio*, even though they do not belong to any local association or congregation, the idea being that it shall include every Congregational clergyman in the State. The report was adopted. There was a lively discussion over having only one day sessions in the future, the matter being finally left in the hands of the standing committee.

The discussion in the afternoon on Experiments in Readjustment was opened in a paper by Rev. W. L. Phillips of New Haven. The paper was a review of the unrest of the times in religion and abounded in apt references to the peculiar ethics of socialism, *little alevs*, the club, the working man's organizations and the Sunday newspaper, with the lessons drawn from them that the rough and rugged men of Drumtochty, given to the world by Ian Maclaren, and those of like nature were the hopeful men of the day. Mr. Phillips spoke at length on the restrictions of Sunday pleasures, condemning the demand for a religion that shall interfere with the enjoyment of the day as little as possible. Out of these different phases of unrest come the problems of readjustment which have recently been agitated in the church. If the pulpit had continued to preach the old-fashioned gospel perhaps there would have been less of this. Along this line the speaker laid many restrictions on the institutional church. Incidentally he paid attention to Professor Herron and other advanced thinkers. He did not disapprove of all of their methods if they were but the means, not the ends. The loss of the position of prophecy and teaching was to be strenuously opposed. He did not believe in giving up everything that the unreligiousness of the age demanded. The discussion that followed was taken part in by a large number of the brethren.

The evening session was taken up in a general informal relation of ministerial experiences, the principal speakers being Rev. J. W. Ballantine, Ridgefield; Rev. Roscoe Nelson, Windsor; Rev. F. T. Rouse, Plantsville; and Rev. B. M. Wright, Kent. Following the opening devotional exercises Wednesday morning, Dr. L. W. Bacon occupied a few moments in presenting the claims of the Armenians, and offered a resolution pledging

the Congregational churches of the State to their aid. A resolution was passed thanking the Pearl Street Church for the courtesies extended to the association. The closing paper was by Rev. S. A. Barrett of East Hartford on *The Congregational Ministry: Is It Overcrowded?* A portion of this paper will appear in a future issue of *The Congregationalist*. An interesting discussion followed, participated in quite generally. Dr. A. P. Foster of Boston spoke of the good work of the Massachusetts Bureau of Ministerial Supply, and Rev. Dr. N. S. Whittlesey of New Haven presented briefly some facts regarding ministerial relief. Dr. L. W. Bacon moved that the association appoint a committee of three, to correspond with the Massachusetts Bureau, with a view to inviting it to extend its operations into Connecticut. This was voted. This practically settled a discussion of this subject that had lasted for years. E. D. C.

SEVENTY-FIVE YEARS OF CHARITY.

The anniversary of the Ladies' Charitable Society, June 10, was an event of great interest in the history of the First Church, Spencer, Mass. A reception was given the pastor and wife and representatives of the various societies of the church, and during the evening a historical sketch was given by Mrs. J. W. Temple, who has held many offices and been actively identified with the society for many years, and extracts from ancient records were read. The attendance at all these gatherings was large.

The society was organized by a number of young ladies as the Female Literary and Charitable Society, its object being to combine missionary work with intellectual exercises. Its activity was strong from the start. Each year boxes were sent away and besides assistance was rendered to certain townspeople. Later the literary part of the work was given up, and from that time till 1862 the meetings of the society were held at the houses of members.

At the breaking out of the war this society united with the other churches and formed the Soldiers' Aid Association, forwarding boxes and supplies to the army. In 1867 the society reorganized, taking the name of the Ladies' Benevolent Society. At the fiftieth anniversary three of the original members were still living, who, up to that time, had helped in the preparation of boxes amounting in value to \$2,000, besides the work for soldiers and home work. Since that time barrels amounting in value to more than \$5,000 have been sent away, and gifts in money of more than \$1,000 have been made to various organizations. The gifts of the society have been confined to no one field. Home and foreign missions, the sailor, the soldier, the freedman, the Indian, with the unfortunate in hospitals, have all been remembered, and the interests of the town have ever been considered. With passing years the work has broadened, and its demands have called for other societies to take up and share the work. It is hoped that the old society will continue until the close of its full century as flourishing and as great a power for good in the community as now at its seventy-fifth anniversary.

G. R. W.

CONFERENCES AND ASSOCIATIONS.

ME.—Penobscot Conference held its annual meeting at Bangor. Rev. C. H. Cutler preached the sermon. The topics were: Duties of Members to the Churches Where They Belong, Duty of the Churches of This Conference to One Another and the Kingdom, The Divided Church. A committee was appointed to promote mutual fellowship and helpfulness among the churches of the county. Stirring missionary addresses were given by Secretaries Hatch, Gutterson, Daniels and Marsh. The woman's meeting was full and profitable, represented by a triangle—state, country and the world.

Piscataquis Conference held an enthusiastic meeting at Blanchard, many coming several miles to attend. Rev. W. E. Mann preached. Topics were: The Manliness and Nobility of Christian Service, Responsibility of the Laity for the Success

of Church Work, How to Gain a Deeper Christian Experience, Nature and Efficacy of Prayer. Secretary G. A. Hood of the C. C. B. S. presented that cause. There was an admirable woman's meeting during the sessions. A memorial service for Father Thayer was held.

Somerset Conference met at Skowhegan. The sermon was by Rev. T. B. Hatt. Topics were: Good Citizenship, The Evening Service, The Sabbath Question, The Use of Attractions in Church Work, Work for Young Men and Boys. The A. M. A. work was presented by Rev. George Moore. Woman's Work in the Conference was the subject of the woman's hour.

Union Conference held a well-attended and profitable session at Albany. Sermons were preached by Rev. C. P. Cleaves and Rev. C. F. Sargent. Topics included The Church Organization, What Constitutes a Well-Organized Church, How Does the Parish Organization Aid the Progress of the Church? What Can the Church do for the Community? Business Methods of the Church, Church Benevolences, Church Services. The church at Hiram was received into the conference and the pastor, G. P. Messett, approbated to preach by the ministerial association. Secretary Hatch spoke in behalf of the Maine Missionary Society and Secretary Hood for the C. C. B. S.

N. H.—The 69th annual session of Cheshire Conference was held, June 10, 11, at Park Hill, Westmoreland. Besides the usual devotional services and reports from the churches which were generally favorable, the following topics were considered: The Holy Spirit for Service, Home Missions and Evangelism, Deadwood in the Churches—What Shall Be Done With It? Interesting addresses were given by missionaries present. A special committee was appointed to take into consideration the expediency of reviving the Dublin church and obtaining the money now in private hands given for maintaining public worship.

CT.—Litchfield South Consociation met at New Preston for its 105th annual meeting. A vigorous discussion on Second Service took place, and the other topic was Sunday Observance.

MN.—Central Conference met at New Paynesville, June 16, 17, with a fair attendance. The topics were: Help to Outside Churches, Hymnody in Church Praise, The Church as an Educational Factor, The Church as a Religious Factor, Relation of Christian Endeavor to the Church, Sunday School Aims and Methods, Good Literature in the Family, Business Methods in Church Management, Biblical Study and the Missionary Work of the State. The sermon was preached by Dr. J. F. Locke. The country work about Alexandria cared for by the mother church reported progress and increasing interest and especially aroused the attention of the conference. The Christian Endeavor of the conference was reported and in almost every case was found exceedingly helpful. One C. E. Society gave \$100 towards the pastor's salary, another had paid for the introduction of electric lights into the meeting house, another cared for the preaching service when the pastor was necessarily absent on other parts of his large field. The home missionary committee gave a model report stating that they had visited personally 13 of the home missionary churches, counseling with them, holding revival meetings and caring for the work. Rev. William Moore, the moderator, leaves his pastorate at Little Falls, to the regret of all, to accept a call to Clinton, Wis.

CLUBS.

ILL.—The eighth annual meeting of the Fox River Club was held in Sandwich, June 16. Dr. J. M. Sturtevant was elected president. At the morning session an address was delivered by Rev. L. O. Baird on The Poetic Principle as Illustrated by the Poems of E. R. Sill. In the afternoon Rev. F. B. Vrooman of Chicago spoke on The Basis of Christian Union.

NEW ENGLAND.

Boston.

Olivet. The career of this church has not been one of uniform advancement, but a better era seems to have dawned. The other churches in Roxbury are exhibiting a fraternal spirit and furnishing as well practical assistance by uniting their representatives in an advisory board. This board has just issued an appeal seeking assistance for Olivet in its work for the 17th ward, where the population of 24,000 consists mainly of the operative class. Olivet is now moving forward on institutional lines to minister more directly to the neighborhood. It is hoped to secure a good building near the church to serve as a center of operations. The pastor, Rev. Donald Browne, 40 Forest Street, would be glad to receive gifts of money or supplies.

Immanuel. Last Friday evening, after the mid-week meeting, Dr. C. H. Beale, the pastor, was given \$600 in \$20 gold pieces as a token of appreciation by his people for the earnest work he has accomplished in the two years that he has been with the church. Mr. C. H. Paine made the presentation speech. The gratifying features of this testimonial were its spontaneous character and the desire of all the people to have a share in it.

The City Missionary Society is alive to the increasing demands upon it, arising from the growth of that element in the population who are the special objects of its ministrations. Three additional missionaries have just been put in the field, to work, respectively, at the South End, Roxbury and Dorchester.

Massachusetts.

CHELSEA.—*First.* Last Sunday morning, after the sermon, the congregation was given an opportunity by the pastor, Dr. R. C. Houghton, to contribute to the canceling of an indebtedness of about \$900, due to a small floating debt and to some exceptional expenses of the past year. With a slight effort the entire amount was cheerfully and promptly met, and additional subscriptions raising the amount volunteered to over \$1,000 were pledged. No sums larger than \$25 were asked for, so that the response was very general. The church is now without any outstanding obligations.

FRAMINGHAM.—*Plymouth.* Last Thursday Rev. L. R. Eastman, the pastor, and his people celebrated the 25th anniversary of his installation. The Sunday previous he preached a sermon suitable to the occasion, reviewing the history of his pastorate. The exercises of Thursday were in charge of a committee of the church and the South Middlesex Conference. In the afternoon public exercises were held in the audience-room. Dr. Enrich of South Framingham presided and addresses were given by Dr. S. E. Herrick of Boston, who was with Mr. Eastman at Amherst, Dr. Edmund Dowse of Sherborn, Dr. F. N. Peloubet and many others. In the evening the church gave Mr. Eastman a reception and the parlors were filled with hundreds who came to pay their respects to their friend and pastor. During this period 337 new members have been received, 176 in confession, and the benevolences have amounted to \$59,000, which with a few other special outlays make \$73,340 outside of current expenses. The pastor has served seven years on the school committee and 23 years as a public library trustee, besides additional efforts of a various nature.

NORWOOD.—Marked changes have characterized the past year in extensive additions for the Sunday school, interior decorations, a new heating system, the transfer of all property and financial responsibility and management to the custody of the church, and the gift of a beautiful Hutchins organ from Mr. and Mrs. G. S. Winslow, supplemented by the presentation of hymn-books by Mr. F. O. Winslow. These gentlemen have also provided for the recarpeting of the meeting house, and with Mr. H. M. Plimpton and others have given liberally toward additional expenses. Good quartet music has been maintained and the general response of the people toward the support and progress of the church has been hearty and generous. Attendance on social and religious occasions has been excellent. Forty-five persons have been admitted to church fellowship. Contributions by the Sunday school and Endeavor Societies have been creditable. Mr. and Mrs. G. H. Morrill, also of this people, are building next to the church a handsome \$60,000 public library in memory of their daughter, Sarah Bond Morrill. Rev. C. F. Weedon, the pastor, began work in June a year ago.

LOWELL.—*First.* The largest and the longest of the church meetings since the beginning of the recent troubles was held on Friday evening last to consider the question of incorporation. The church voted 267 to 183 to become incorporated under the name of "The First Trinitarian Congregational Church in Lowell." The old officers were re-elected with the exception of the superintendent of the Sunday school. Rev. G. F. Kenngott was elected pastor and the trustees were given full power to make such arrangements for public worship as may seem best, thus making it possible to hold service elsewhere than in the leased building. A written protest against the incorporation, signed by 29 members of the "church as it previously existed," was presented by the party which controls the society.

SPRINGFIELD.—*South.* Dr. P. S. Moxom preached his last sermon before vacation last Sunday, and in the afternoon communion was administered. The choir and chorus, assisted by piano and organ, rendered Gounod's Communion Service. Dr. Moxom sails this week for Europe, where he will spend two months in travel and study.—*First.* The pastor, Rev. F. L. Goodspeed, preached the baccalaureate

sermon at the Rhode Island State College at Kingston last Sunday. The Sunday evening services will be discontinued until September.—*North.* Rev. F. B. Makepeace received from the primary department last week a pleasant remembrance in the shape of a large bouquet of Jacquemino roses, a flower for each member of the class. The postponed national flag service was held last Sunday evening, with an address by Dept. Com. W. P. Derby of the Grand Army.

Maine.

WATERVILLE.—On June 7 eight persons were received on confession and one more was baptized. This makes an addition of 40 since the beginning of the year. Others are yet to come. Of these four were, at their own desire, immersed. About eight have been received by letter. The movement was begun by the spiritual work of Mr. H. L. Gale, the evangelist, followed by incessant pastoral work with cottage meetings. There are still increased attendance at church and deepened interest in the church prayer meetings. Rev. G. Y. Washburn is pastor.

LIMINGTON.—This town has excellent opportunities for a work somewhat like that of the Good Will Homes, and Rev. C. S. Wilder and Mr. J. R. Libby of Portland plan to begin such a work for boys by opening a home if funds can be obtained. About \$2,500 are needed before Aug. 4. Already part of the sum is pledged.

BETHEL.—The centennial of the town was elaborately observed recently. Rev. Israel Jordan, the pastor, gave a discourse making an appeal that every home should be worthy of the chosen name, Bethel (house of God).

Rev. C. L. Parker of Ashland, through great efforts to obtain the building fund, is meeting with success.

New Hampshire.

CONCORD.—*First.* Tablets for the church commemorative of some of its former pastors are proposed, the society by vote inviting such action. Those thus to be honored are Rev. Timothy Walker, D. D., serving the church 52 years, Rev. Asa McFarland, D. D., 27 years, and Rev. Nathaniel Bouton, D. D., 42 years. It is expected that the tablets will be presented by the descendants of those pastors, some of whom are still living in the parish. It is a fact worthy to be chronicled that the church during the 166 years of its existence has had only five pastors, the fifth, Rev. F. D. Ayer, D. D., entering the present season upon his 30th year of service.

STODDARD.—The church edifice is undergoing much needed repairs, including a new foundation and steel covering for ceiling and walls. Measures to improve its sanitary conditions will follow. During the present season services are held Sunday afternoons at the south part of the town.

CALREMONT.—Repairs on the church building have been completed, and the regular services are resumed. The convenient and commodious appointments of the new chapel have been practically tested and found eminently satisfactory.

JAFFREY.—*First* receives \$1,000 as a bequest from the late I. J. Russell of Hubbardston, Mass. Also \$500 were left to the C. H. M. S., and the residue of the property to be divided equally between the A. B. C. F. M., the A. M. A. and the C. H. M. S.

Vermont.

BARRE.—The church has purchased the pipe organ now in use at the New England Conservatory, Boston. It is valued at \$5,000 but the church secured it for \$1,200, including the expense of setting it up in this place. An addition to the meeting house will be built to accommodate it.

BETHEL.—The church is free from debt, the last obligations of over \$700 being cleared recently. To the women much of this credit is due.

Connecticut.

NORWICH.—Miss Lena Saunders, who recently died in New Orleans, went to that city from this State 17 years ago intending to devote herself to work among the Negroes under the auspices of the Congregational Mission Board of this city. But the needs of the Chinese appealed to her more strongly, and her self-denying labors among them earned for her the admiration and respect of many in the city.

MERIDEN.—Rev. Asher Anderson was treated to a pleasant surprise recently. He had been invited to the house of one of his parishioners to tea, after which he and the host went for a ride. On their return he was met by his Sunday school class who had assembled during his absence. He was presented with \$90 in gold.

SIMSBUZY.—Work is progressing rapidly on the meeting house, and it will probably be completed before fall. The decorations will be especially tasteful and pleasing. The interior woodwork is

to be finished in colonial white and the trimmings in mahogany. The seats will be of birch. Rev. C. E. Stowe is the pastor.

BRANFORD.—*First.* The third anniversary of Dr. and Mrs. T. S. Devitt's coming here, the third anniversary of their marriage and the second anniversary of the birth of their daughter were celebrated by the parishioners in the form of a reception recently. The pastor and his wife were given a purse of \$60.

GREEN'S FARMS.—The edifice has been thoroughly cleaned and renovated inside, preparing it for the new carpets which are now being laid. Both the auditorium and the lecture-room are to be carpeted, the whole expense being borne by the C. E. and Ladies' Aid Societies.

EAST HAMPTON.—Rev. C. W. Collier, who has been acting as pastor here with much success, graduated this summer from Yale Seminary, having pursued his studies there at the same time that he was occupying this pastorate.

BRISTOL.—A mass meeting for the relief of the Armenians was held in the Opera House last Sunday evening, the congregation completely filling the building. Dr. L. W. Bacon was the principal speaker, being assisted by the local clergymen.

HARWINTON.—The repairs on the meeting house are now practically completed, and with the new coat of paint which has just been put on the outside make a decided improvement. Rev. William Hedges is the pastor.

NEW HAVEN.—*Grand Avenue.* The annual dinner of the Men's Cooking Club was held last week, there being a large attendance. The men served and cooked the food.

Rev. G. H. Sandwell of the First Church, New Britain, will leave, July 22, for a European trip of several weeks.—Rev. Mr. Soule's pulpit in Naugatuck will be supplied during his absence by Rev. Austin Hazen.

MIDDLE STATES.**New York.**

LOCKPORT.—*First.* Children's Day was observed with exercises of unusual interest and of a patriotic character, the national colors being used in the decorations. A feature of the occasion was the baptism of 20 little children by the pastor, Rev. J. W. Bailey.

CORTLAND.—This church has for some time maintained a mission school in the town. On account of the growing interest in the work Rev. B. A. Williams has been engaged to preach at the mission every Sunday evening hereafter and to assist in other pastoral work.

Pennsylvania.

LANSFORD.—*First.* The church edifice has been repaired and beautified at a cost of \$500, all paid for, and has recently received 10 new members.

—*Second.* The church is rejoicing in improvements in its building, in its increase by 24 new members and in the work of its new pastor, Rev. J. C. Handy.

COALDALE.—*Second.* On June 14 jubilee services filled the whole day, celebrating the freedom of the church from all debt. Rev. R. N. Harris was assisted in the exercises by Dr. T. W. Jones of Philadelphia, Rev. J. C. Handy of Lansford and others. About \$1,300 were raised.

PHILADELPHIA.—*Central.* During July Rev. Drs. J. R. Danforth and Edward Hawes, the former pastors, will supply the pulpit.—*Kensington.* This church, organized just a year ago, is about completing a new chapel, which is to be dedicated next Sunday.

CORRY has paid \$250 on its old debt recently, doubled the attendance at its prayer meeting and Sunday services, made a net gain of 24 in its church membership and expects soon to ordain Mr. S. A. Rennick as pastor.

BRADDOCK.—Rev. H. M. Bowden took his kodak to the State Association and, in reporting the meeting to his church, made the impression more vivid by his pictures.

KANE.—The church edifice, which has been refitted and frescoed at an expense of several hundred dollars, was reoccupied again June 7. A new parsonage for Rev. C. A. Jones is being built.

SHAMOKIN.—The old church building has been torn down and a new one is to be erected at a cost of \$7,500.

THE INTERIOR.**Ohio.**

CLEVELAND.—The June meeting of the Congregational ministers was held with Park Church, which has a beautiful suburban location on Wade Park. It was an all day meeting, and dinner was served by the women of the church. The meeting was of the nature of a retreat. The Holy Spirit

and Prayer were the two topics. The attendance was large and the meeting of great spiritual and practical value. Special resolutions of regret were passed in view of the removal of Rev. H. O. Allen,

—*Trinity.* On Children's Day the Intermediate Endeavor Society gave the church a baptismal font, which was then used for the first time in the baptism of several children. At the same service the Sunday school gave the church a handsome American flag, attached to which was a white streamer with the name of the church in gold letters. The flag will float from the church steeple on public occasions.—At *Plymouth* Rev. L. L. Taylor spoke on the protection of children, making special reference to the laws against child labor and declaring that the important office of factory inspector should be taken out of politics. He also gave particular attention to Cleveland's many charitable institutions for children, all of which he had recently visited to gather facts.—*Welsh.* This strong church in the south end, formerly Newburgh, has received during the first year's pastorate of Rev. T. H. Jones 43 members. Anniversary day was observed June 14, and the pastor presented each member of the congregation with a handsomely bound copy of a new church directory, finely illustrated, and containing a complete history of the church from the time of the early Welsh settlers.—*Pilgrim.* In connection with the morning services, in which both congregation and Sunday school joined, a special feature was the presentation of gifts by the pastor, Rev. C. S. Mills, to 26 Sunday school children who had been present at church every Sunday for a year. In the evening the pastor spoke to the children of the public schools.—*Franklin Avenue* was crowded to the doors for the farewell sermon of Rev. H. O. Allen, to whom the congregation are deeply attached. Before leaving for Wisconsin many beautiful gifts and a purse of \$50 were given Mr. and Mrs. Allen by the congregation and Endeavor Society. They will be for the present in Rosendale, Wis.

VERMILLION.—Children's Day was made memorable to this church. The children rendered a program that has seldom been equaled in this place. A collection for the C. S. S. and P. S. was taken. Then Mr. Gilchrist, a former member of this church, now of Cleveland, arose and, in a few felicitous words, presented the church with a new organ for the house of worship, the cost not to exceed \$1,500, nor be less than \$1,000. The offer amazed the audience; it was so unexpected and so welcome. Some persons wept, some applauded and all overflowed with delight. It is just what has been long needed and wished for. In addition, Mr. Gilchrist offered to give \$100 toward a new piano.

ROCKPORT.—The church rejoices in the new pastorate of Rev. C. W. Rice. The services are largely attended. The women have recently recarpeted and redecorated the audience-room. The Endeavor Society is especially strong and conducts Sunday evening services with great enthusiasm.

The Elyria church has been supplied for the past month by Rev. D. D. Delong, D. D., recently of Arkansas City, Kan.

Indiana.

ALEXANDRIA.—Rev. J. C. Smith, the new pastor, was given a large farewell reception, June 12, at African Disciple Church, which he had been supplying. A great congregation assembled to express goodwill and a gold watch suitably inscribed was presented the retiring pastor. Two hundred citizens and church members signed a statement expressive of the esteem which the community has for Mr. Smith and the regret occasioned by his departure. It was stated that during his ministry there has been a growing union sentiment, and a better state of Christian feeling than at any previous time. The Alexandria church has secured temporary quarters in the Odd Fellows' building and Mr. Smith is securing the cordial co-operation of the friends of the new organization.

INDIANAPOLIS.—*Mayflower.* Rev. N. A. Hyde, D. D., and family have left the city for Ludlow, Vt., for the summer.—The home missionary tent was wrecked in the great storm of May 27. It was pitched on the western border of Indianapolis, near White River, and was in temporary use by the Union Church. The tent was two-poled, 40 by 60 feet, and accommodated 350 people. Its loss will be seriously felt. The church has found quarters since in a newly completed hall. A lot has been secured and a subscription is being pushed to erect a convenient chapel.

Michigan.

GRAND RAPIDS.—Children's Day exercises were held in all the churches and missions, and collections were taken for the C. S. S. and P. S. and many children were baptized.

CANNON.—The church celebrated its 50th anniver-

sary June 9, 10. It is one of the most prosperous country churches in the State, and is in charge of Rev. R. L. D. Preston.

Wisconsin.

RHINELANDER.—*Union*, although the first church established in the town, was so weakened four years ago by withdrawals to form Methodist, Baptist and Episcopal churches that many wished to abandon the enterprise. The Home Missionary Society, however, stood by the remnant, and under the pastorates of Rev. W. L. Bray and Rev. J. H. Chandler lost ground has been recovered, and the church is now self-supporting and the largest giver to local charities. A year ago the Church Building Society offered a five year loan of \$1,000 on condition that the building be cleared of all other debt. This has been done by an \$1,800 cash subscription, and the church celebrated freedom from their debt, June 16, in a jubilee social, attended by over 300 persons.

KICKAPOO VALLEY.—Mr. C. R. Frazier of Yale Seminary will assist Rev. John Willan this summer in caring for four churches recently organized in the upper part of the valley, in Webster, Liberty, Manning and Camp Creek.

PLATTEVILLE.—Deacon R. C. Bennett, approved to preach by Beloit Convention, is pastor's assistant, devoting his whole time to outlying districts. A quiet revival has added 31 members to this church since March 1.

SPARTA.—This church sustains a missionary society with a membership of 101, with an average attendance of 68 during the past year. Dr. William Crawford is pastor.

THE WEST.

Missouri.

GRANDIN.—In this town among the Ozarks a lumber and mining company has been operating for about 16 years. The town had formerly a Methodist and a Baptist church, but a need was felt for a kind of Christian work that was not being done. Some time since Rev. John Brereton, a Congregational minister, was invited to come and hold services, with the result that a Congregational church was organized. Rev. J. W. Sutherland, D. D., spent his vacation with the church in the summer of '95. When he came away the lumber company had pledged a lot, a parsonage of six rooms and all the material for a church except the millwork, hardware and glass. The material given was first class, and as a result one of the most beautiful little church edifices in the State, costing without the lot \$4,500, has been dedicated. One of the features is a reading-room which will stand open every day. On the day of dedication the other meeting houses were closed. Rev. J. W. Sutherland, D. D., preached the dedicatory sermon in the morning. In the afternoon an interdenominational service was held, with addresses from the State superintendent of the Christian Church, the pastor of the Methodist church and Mr. J. S. Ford of Kansas City. In the evening addresses were given by Rev. Henry Hopkins, D. D., and Supt. A. K. Wray. The fellowship of the churches, especially as exhibited by the church of Webster Groves and the First Church in Kansas City, has been clearly manifest in the history of this new enterprise. Rev. John Brereton is pastor of the church.

ST. LOUIS.—*Compton Hill*. Mt. Calvary Episcopal Church, whose place of worship was destroyed by the tornado, has accepted the kindness of this people and is holding Sunday school and church services here on Sunday afternoon. Rev. George C. Adams, D. D., gave the baccalaureate sermon at the recent Commencement of the State Normal School at Cape Guardian. This, as in the case of Rev. J. H. George, D. D., at the State University the other day, was the first time a Congregationalist has been called upon for this service.

WEBSTER GROVES.—This place is now connected with the city by a new electric road. The cars pass the doors of both the Webster Church and the church at Maplewood, thus placing them about 10 minutes' distant from each other.

Iowa.

PRIMGHAR.—There were 63 additions to the membership on a recent Sunday, making it one of the strong churches of Northwestern Iowa. Many of the additions were adults. When the pastor, Rev. J. C. Stoddard, came here the church membership was only about 25. Since then it has been greatly strengthened and has built and paid for the finest edifice in the county.

KEOAUQUA.—Rev. C. E. Perkins, formerly pastor of the Unitarian church in Iowa City, has accepted a call to become pastor of this church. Mr. Perkins withdrew from the Unitarian denomination some months ago in order to ally himself with the Congregationalists, with whose belief he is in nearer harmony.

SIOUX RAPIDS.—Great interest was manifested in the special tent meetings conducted by Evangelist Hartough. Over 400 cards were signed. Many people attended from neighboring towns. There have been 18 additions to the Congregational church since the meetings.

SIoux CITY.—The churches of the city are united in a great evangelistic effort under the direction of Evangelist Williams. The tent in which the meetings are held, though seating 4,000 people, is crowded every evening. The First Church received 12 to membership at the last communion, nine uniting on confession.

ROCK RAPIDS.—The pastor, Rev. W. B. Pinkerton, has returned after a year's study in the Harvard Divinity School. Rev. J. K. Nutting, who supplied the pulpit for the last few months, has taken up his residence at Hull.

EAGLE GROVE.—Since the resignation of Rev. Walter Radford resolutions passed by the board of trustees and deacons show grateful appreciation of his services as a faithful and efficient worker.

Minnesota.

ALEXANDRIA.—Rev. G. E. Soper has completed a four years' pastorate, during which time the new building has been erected and paid for. The Sunday school and congregations have largely increased and work has been taken up in the surrounding country, four communities being supplied with preaching, all under the care of Rev. G. F. Morton. The country work is a strong feature of this church, and efforts are made to keep the central church in close touch with these communities. At a reception on Saturday afternoon the neighboring communities were represented. On the anniversary Sunday of the commencement of his work the pastor was pleasantly surprised by a *resume* of what had been accomplished, read by one of the deacons.

CLARISA.—This church, organized two months ago, has secured the gift of lots, raised a subscription of \$800 towards a building, had lumber donated, is planning to erect a house at once and also proposes to secure a parsonage. The people respond with great liberality and are anxious to secure a pastor. They have been supplied temporarily through Dr. J. F. Locke, by whom the church was organized.

MORRISTOWN AND WATERVILLE.—The meeting house of the former church has recently been repaired and its attractiveness greatly increased. Children's Day was observed with a good collection. A noble band of young people is especially helpful. Waterville suffers from being a summer resort, but the little church reports progress and interesting services on Children's Sunday.

ROUND PRAIRIE.—A vigorous young people's society of 22 members, with an average attendance of 20, is the life of this church. Four young ladies from the C. E. Society recently bought lumber and with the assistance of a hired man erected a booth in a neighboring town, where there was a G. A. R. encampment, and sold lemonade, realizing \$53, by means of which they are painting the church.

STAPLES.—At the midweek meeting Rev. D. W. Crane has the assistance of the neighboring pastor for the purpose of drawing a larger attendance. A member of the church, who has left for the northern part of the State, has started a Sunday school. The out-station, Riverside, reports good audiences and increasing interest.

SPRINGFIELD AND SELMA.—Through the earnest representations of the churches Rev. G. J. Buck has withdrawn his resignation and will remain. Several additions at Selma, with a subscription for a church building, are a record of progress.

GRANADA.—The church has been strengthened by a three weeks' series of evangelistic meetings held by Rev. S. R. Van Luven. Mr. Van Luven also preaches at Frazer, a country church several miles distant.

Kansas.

LONGTON.—Rev. J. D. Moore has resigned his pastorate, impaired health requiring that he take a vacation of some months. The church has enjoyed unusual prosperity during his service.

North Dakota.

FORMAN.—Rev. Stephen Williams, the new pastor, is doing an excellent work and is winning the hearts of the people. He also preaches at Rutland, Cayuga and Havana. At the latter place quite likely a church edifice will be erected this season.

CHRISTINE AND HICKSON.—Rev. S. F. Porter, more than 80 years old but strong and vigorous, is doing good work at these places. They have never been able before to have a regular service.

MELVILLE.—Rev. W. J. Isaacs has done an excellent work here the past year and now has a call to a church in Nebraska, but it is hoped he will decide to remain on this field.

ARGUSVILLE.—This field is now being ministered to by Rev. M. D. Reed, a student from Oberlin. He is having good congregations and the outlook is encouraging.

HILLSBORO AND KELSO.—Rev. W. H. Gimblett is assisting Pastor McQuarrie in special evangelistic services.

South Dakota.

PLANKINTON.—The church has received 13 members on confession, the first fruits of the recent meetings. There were eight men and five women, and they bring great strength and encouragement to our church. The men are prominent as business and professional men and county officers, and are thoroughly in earnest in their Christian purpose.

FAULKTON.—This church recently received nine persons into membership. The Sunday school is growing, having increased its attendance somewhat over last quarter. A Union Mission Band, held on Sunday afternoon, comprising the young people as well as children, where missionary topics are studied, is a hopeful feature of the work.

CENTERVILLE.—The Sunday school is building up rapidly. A new library has recently been purchased. Seven persons united with the church June 7, and as many more intend to unite at the next communion. The pastor is much encouraged.

Rev. H. W. Jamison and his wife of Beresford have just moved into a new \$1,700 parsonage.

Idaho.

HOPE.—A fire took place here June 14, burning nearly the whole town, including the parsonage recently built. Rev. V. W. Roth, pastor, with his wife and six children, from two to 14 years old, lost everything. They received aid immediately from the Spokane (Wn.) churches, but are in need of much more to make them comfortable.

PACIFIC COAST.

California.

SACRAMENTO.—Fifteen persons were added at the last communion. A steadily increasing interest is manifested and plans for more aggressive work are forming. The Young Men's League, formed last fall, is successful, its last gathering for the season being a banquet, the ladies providing and serving the tables. Denominational lines were wholly absent, several of the city pastors participating. Mr. Weinstock, president of the Jewish congregation, spoke upon The Call for a Manly Type of Christianity. Dr. H. N. Hoyt, the pastor, and his family will spend part of their vacation in southern California.

STOCKTON.—The seventh anniversary of Rev. R. H. Sink's pastorate was fittingly celebrated June 8. In that time 155 persons have been added to the membership. Congregations now fill the house. During the most of July the edifice will be closed for repairs, the pastor then taking his vacation.

The choir of the Sonoma church has received a supply of new hymn-books as a gift from Mrs. Craig.—Chandeliers have recently been given to the Beckwith church by friends in San Francisco.

OTHER CHRISTIAN WORK.

The Year-Book for 1896 of the International Committee of the Y. M. C. A. is just from the press. A summary of the work for 1895 compared with 1894 shows a healthy growth in every department. There are now 1,448 associations, with an aggregate membership of 263,298, of whom 37,823 are serving on committees. The number of secretaries and other paid agents has increased from 1,159 to 1,248, with 63 vacancies to be filled. There are 315 association buildings (an increase of 10 during the year), valued with other real estate owned by the associations at \$18,189,300. The annual amount received for current expenses of the local associations and the international and State committees for the year amounted to \$2,503,170. The international committee expended \$65,305 on the home department and \$20,995 on the foreign department, and closed the year free of debt. The young men attending the educational classes numbered 25,896, an increase of over 3,000. Employment was secured for 9,450 persons.

The Old South Historical Society which has in previous years organized various excursions for its members to interesting historical points in Boston, Cambridge and Salem announces this season a historical pilgrimage on July 10 to Old Rutland, Mass., which has been well called "the Cradle of Ohio." An invitation to join the party is extended to all the young people of Boston and vicinity and the round trip may be obtained for \$1.75 at the Old South Meeting House or of Mr. Benjamin C. Lane, 266 Devonshire St., Boston.

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WEEKLY REGISTER.

Additions to the Churches.

Conf. Tot.	Conf. Tot.
CALIFORNIA.	
Lincoln, 5 6	Siou City, 9 12
Pasadena, 6 29	Sioux Rapids, 18 18
Sacramento, 15 15	MICHIGAN.
San Francisco, Mar-	3 15 Grand Rapids, First, 1
3rd,	— 25 Rochester,
Sebastopol, 2 6	MINNESOTA.
Sterrville, 3 3	Morrison, Winona, Second, — 5
CONNECTICUT.	Winona, Second, 2 9
Bethel, — 6	MISSOURI.
E. Windsor, First, 15 15	Aurora, 1 8
New Haven, Grand Avenue, — 14	Kansas City, Beacon Hill, — 60
Roxbury, 5 5	Olivet, 1 4
ILLINOIS.	NEBRASKA.
Chicago, Douglas Park, 1 5 Cowles, 2 3	Keystone, 38 38
Union Park, 7 7	Plankinton, 20 20
Warren Ave., 8 30	Pleasant Grove, — 18
Downer's Grove, 8 8	Rock Falls, 5 5
Oak Park, Second, 7 13	SOUTH DAKOTA.
Saukville, 1 5 Algoma, — 53	Garderville, — 9
INDIANA.	Frankton, 13 13
Fort Wayne, Plymouth, 11 5 Plankinton, 13 13	OTHER CHURCHES.
Homer, Gleeson, Indianapolis, South-side, 9 5	Colville, Wm., Hammond, La., Rochester, N.Y., — 4 5 1 3
Shipshewana, 5 7	Waterville, Me., — 8 8
IOWA.	9 Churches with less than three, 5 13
Creston, — 15	
Little Rock, — 9	
Pringle, — 63	
CONF. 221; Tot. 649.	
Total since Jan. 1. Conf. 10,442; Tot. 18,169.	

Calls.

BAYLEY, Alfred, Pacific Sem., to Bayards, Cal. Accepts.

BURR, Wm. N., Perris, Cal., declines call to Highland.

CAMERON, Alec J., Westmore, Vt., accepts call to First Ch., and townshend.

FENN, Chas. H., to assist pastorate of First Ch., Kansas City, Mo. Accepts.

FITCH, Albert E., Utica, N. Y., accepts call to Park Ch., W. Springfield, Mass.

FRASER, Chas. A., Union Sem., to Westmoreland, N. Y. Accepts.

GODFREY, Chas. C., Chicago, Ill., accepts call to Plymouth Ch., Springfield.

HARTRIDGE, Rev., Andover Seminary, to Helena, Mont. Accepts, to begin work Aug. 1.

HARWOOD, Clement M. G., Oak Park Ch., Minneapolis, Minn., to Fergus Falls.

HENDRICK, H. E., Chicago Sem., to Sheridan, Wyo., for six months. Accepts.

HENSHAW, Geo. E., formerly of Ellington, N. Y., to Little Rock, Ark.

HOWARD, E. Lee, to Burlington, Kan. Accepts, and has begun work.

HOWELL, Jas., Spokane, Wn., recalled to Almira.

HYNES, Jas., Inday City, Mich., to Mt. Hope Ch., Detroit.

JOHNSTON, A. R., to Kalamazoo, Wn., where he has been supplying. Accepts.

LONG, Henry H., to supply at Bondurant and Linn City, Ia., for one year. Accepts.

MAAH, Fred H., Site Cal., Redwood City. Accepts.

MCLEAVEN, Wm. T., North Ch., New York city, N. Y., accepts call to New England Ch., Brooklyn.

MERCER, Henry W., Sutain City, Wn., to Long Beach.

MILLER, Wm. S. A. (not Paris E.), Bangor Sem., to Hooksett, N. H. Accepts.

MORSE, Wm., Little Falls, Minn., to Clinton, Wis. Accepts.

MURRAY, Edwd. W., Hammond, Ind., to Beachwood and Cedarwood. Accepts, and has begun work.

ORCHARD, Jno., Plymouth Ch., Fargo, N. D., to Little Falls, Minn. Declines.

PERKINS, C. E., Iowa City, Ia., to Keosauqua. Accepts.

RATHBONE, Leland D., Redwood City, Cal., to Santa Rosa. Accepts.

THOMAS, Jas., Hannibal, Mo., to Norwood, N. Y.

TOMLIN, David R., general missionary, Redfield, S. D., to secretariate of Redfield College. Accepts.

WELLMOOD, Samuel D., Canada, to Tipton, Mich. Accepts.

WHITFIELD, Jas. D., China, La., to Baptist Ch., Ham-

Ordinations and Installations.

POWELL, Chas. H., o. Castalia, O., June 9. Sermon, Prof. E. P. Bowser; other parts, Rev. Messrs. C. A. Vincent, T. J. Collier, L. E. Carey.

STEARNES, Edwd. R., Second Ch., Warren, Me., June 16. Sermon, Dr. W. Hyde; other parts, Rev. Messrs. T. E. Brastow, F. V. Norcross, C. D. Boothby, C. S. Patton, H. E. Thayer.

Resignations.

ANSDEN, Samuel H., Chichester, N. H.

BENTON, Christopher T., Memorial Ch., St. Louis, Mo., to take effect Aug. 1.

BUCK, Geo. J., Springfield and Selma, Minn., withdraw resignation.

FRANKLIN, Jno. L., Pilgrim Ch., Buffalo, N. Y.

HICKS, Geo. E., Southside Ch., Indianapolis, Ind., to take a course at Yale.

KELLINE, Allen A., First Ch., De Pere, Wis., to take effect July 1.

MATTHEWS, Rupert B., Newcastle, Me.

MILLER, Elisha W., Eaton Rapids, Mich.

MOORE, Jno. D., Longton, Kan.

ROBERT, Jas. T., Angola, Ind. He will return to Iowa.

SCUDDER, Wm. H., First Ch., Norwich, N. Y., to take effect July 19.

WISE, D. Wellesley, Ahtanum, Wn., to take effect Sept. 1.

Churches Organized.

CHATEROY, Wm., 7 June, 10 members.

GRAND RAPIDS, Mich., Barker Memorial, Br. of First Ch., rec. 19 June, 9 members.

KANSAS CITY, Mo., Beacon Hill, 3 June, 60 members.

PLEASANT GROVE, Neb.

SHILOH, Mich., rec. 9 June, 27 members.

Miscellaneous.

ANDERSON, Jas. A., and wife, were given a reception, June 12, by the people of W. Peabody, Mass., in recognition of the 12th anniversary of their marriage. An elegant banquet lamp and parlor clock were presented to them as tokens of esteem.

FAY, Walcott, who has been preaching for the First Ch., Brookton, Mass., has been engaged to supply that church until August.

SEYMOUR, Chas. R., Bennington, Vt., is off for a tramping tour of two months in England and Scotland. He expects to linger in cathedral towns in middle and eastern England.

COMMENDED TO THE CHURCHES.

The exact text of resolutions passed by the General Association of Massachusetts at its Fall River meeting is as follows:

Whereas, The Board of Pastoral Supply, established by this association, has, after two years of service, abundantly proved its value to the churches of the State by bringing pastoral churches and churchless pastors into correspondence with most satisfactory results, and whereas, many of the churches have failed to contribute the small sum—the equivalent of one-third of one per cent. of the usual salary paid to the pastor—for the support of the same; therefore,

Resolved, That the association earnestly request the churches which have not responded to this call to send, forthwith, such contribution to the treasurer, that the considerable amount already due the secretary, and for which no other provision is made, may be paid.

Marriages.

The charge for marriage notices is twenty-five cents.

MCFADDEN-HAMILTON—In Spring Lake, N. J., June 18, by Rev. Dr. T. L. Cuyler, Rev. Robert A. MacFadden of Andover and Edith Hamilton of Brooklyn.

MOWLL-TROW—In Salem, June 17, by Rev. J. L. Hill, D. D., Frederick Newell Mowll of Cambridge and Lillian Hemans Frow of Salem.

PENROSE-SHIPMAN—In Hartford, June 17, by Rev. F. R. Shipman, Rev. S. B. L. Penrose, president of Whitman College, and Mary, daughter of Judge Nathaniel Shipman.

REYNOLDS-PHELPS—In South Deerfield, June 18, by Rev. H. A. Bridgeman, cousin of the bride, Burnett S. Reynolds of Washington, D. C., and Mary B., daughter of Deacon Charles Phelps.

WARD-SPRAGUE—In Chicopee, June 17, by the bride's father, Rev. F. M. Sprague, assisted by Prof. J. P. Taylor, Rev. George M. Ward, president elect of Rollins College, and Emma M. Sprague of Chicopee.

WHITE-YOUNG—I., Wakefield, June 18, by Rev. J. L. Hill, D. D., Charles Ellis White of Philadelphia and Grace Young of Wakefield.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLAFLIN—In Boston, June 13, Mrs. Mary B. Claffin, wife of ex-Governor Claffin, for eighteen years a trustee of Boston University and a member of the standing committee on the College of Liberal Arts, as well as one of the earliest and most efficient members of the Massachusetts Society for the Education of Women.

COOLIDGE—In Sherborn, Mass., June 15, Joseph D. Coolidge, 73 yrs., 9 mos., 23 dys.

DAVIS—I., Ashland, June 6, Eliza, widow of the late William Davis of Harvard, aged 89 yrs., 8 mos.

RICHARDS—I., Berlin, Wis., April 20, Mrs. C. D. Richards, aged 86 yrs.

TINKER—In Norwood, June 4, Deacon Francis Tinker, aged 50 yrs., 5 mos. Having entered heaven's open portals with glad hope, he leaves the "gates ajar."

RIGHT BEFORE YOUR EYES.

The great Exhibition of Willow Art-Stained Furniture now in our warerooms is the best drawing card that we have had for a long time.

Bear in mind that the pieces themselves are all here on our floor. You are not asked to select from photographs. The furniture itself is here. You can try each piece. You can test the degree of comfort and buy exactly what you need.

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We show some of the most exquisite art stains on these new willow goods. Especially famous is the new color—grass green. The cushions and pillows are covered to correspond.

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THE New England Chautauqua Sunday School Assembly will hold its seventeenth annual session at Lakeview, South Framingham, Mass., July 20 to Aug. 1. Rev. Jesse L. Hurlbut, D. D., will again fill the position of superintendent of instruction. The talent secured for class instruction and for platform entertainments gives assurance of making this session the crowning one of the assembly. New features have been added to the usually large number of attractions, which cannot fail to afford great enjoyment and profit. The management provide for you twenty first-class lectures, twelve inspiring addresses, eight magnificent concerts and entertainments, the help Sunday services, twenty normal lessons in Bible and Sunday school science, round tables, studies in Browning, studies in New Testament Greek, physical culture and elocution, chorus training and a large number of miscellaneous attractions—all for the small cost of a season ticket, which is only \$2.00 for adults and \$1.00 for children. Programs can be obtained by calling at the Congregational House, or by sending address on card to Samuel Cochrane, Lakeview, South Framingham, Mass.

FEED

The nerves upon pure, rich blood and you need not fear the horrors of nervous prostration. Nerves are weak when they are improperly and insufficiently nourished. Pure blood is their proper food, and pure blood comes by taking Hood's Sarsaparilla, which is thus the greatest and best nerve tonic. Opium, coca and sedative compounds deaden and stifle, but Hood's Sarsaparilla nourishes and builds up.

HOOD'S
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Is the best—in fact the One True Blood Purifier*

Hood's Pills easy to buy, easy to take, easy to operate. 25 cents.



25 June 1896

Not a Patent Medicine.

Paralysis,

partial or complete, locomotor-ataxia, epilepsy, all show a diseased or deficient condition of the brain, once considered incurable. We can show letters from hundreds of well-known physicians, telling of positive cures by

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Freigh's Tonic

The phosphorus is what does it. Absolutely pure. Positively harmless. Can be taken for any length of time.

Regular bottle \$1.00, 100 doses. All druggists. Sample by mail, 25cts. Concentrated, prompt, powerful. Descriptive pamphlet, formula, testimonials, etc., mailed to any address.

I. O. Woodruff & Co.,Manufacturing Chemists,
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Guaranty Trust Co. of New York.

Formerly New York Guaranty and Indemnity Co.
Mutual Life Building,
65 CEDAR STREET, N. Y.

CAPITAL, - - - - \$2,000,000
SURPLUS, - - - - \$2,000,000

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INTEREST ALLOWED ON DEPOSITS

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THE BUSINESS OUTLOOK.

One of the dullest stock markets of a dull year has followed upon the heels of the Republican convention, where the triumph of sound money was complete. Many are asking why speculation should not reflect the great victory won for gold at St. Louis. The cause is not far to seek. Wall Street leaders do not like McKinley. Although he stands upon a gold platform they know him by his record to be considerable of a silver man, and the man himself is taken more seriously than the platform. Had Reed received the nomination we should doubtless have witnessed a better stock market. Although the St. Louis convention declared so unequivocally for sound money, the silver question still remains the burning issue of the campaign. If the Democrats do not nominate a free-silver man at their convention next month, Henry M. Teller, the silver senator, will probably run on an independent free-silver ticket. There is consequently much remaining uncertainty, and until the battle has been decided at the polls the business interests will move forward slowly.

It can be stated, however, that there is a trifle better feeling among all classes of business men as a result of the overwhelming vote for sound money at St. Louis. Such a display naturally inspires confidence and indicates that the country as a whole is sound on the money question. The fear of kaleidoscopic changes in the political situation between now and November is too firmly implanted to be lightly brushed away.

General trade continues dull. Iron, cotton, wool and dry goods are sluggish and low of price. Goods are piled up awaiting consumption, but in most instances there is no excessive glut and a short period of normal consumption would soon reduce stocks to a very healthy point. Crop prospects are favorable and railroad managers are preparing for a big business, but grain prices are so low that farmers cannot afford to pay the old-time profitable rates to haul the wheat and corn. Other favorable factors are the virtual cessation of gold exports, good improvement in the foreign trade of the United States, the increasing car movement on Western railroads and continued ease in the money market. All these are overshadowed, however, by the political situation, and people in the stock market should exercise more than ordinary caution until light breaks clearer than at present.

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CHARLES H. TRASK, President.
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COMMENCEMENT AT TWO OF THE WOMEN'S COLLEGES.

The two western Massachusetts colleges for women, situated only six miles from one another, are both growing yearly in popularity, and are being sought by as many students as they can accommodate with their present equipment. The two are also keeping pace in their friendly rivalry to furnish year by year better facilities and instruction for their pupils. And while life at Smith is generally supposed to be somewhat more agreeable to the average society girl, Mt. Holyoke, under its new president, Mrs. Mead, has become greatly liberalized and few restrictions compared with the earlier years of the institution are laid down. Moreover, the modern drift toward more elaborate social functions and a great variety of good times has not failed to embrace South Hadley in its onward march.

The college at Northampton has far outstripped its neighbor on the other side of the Connecticut River in the number of its students, there having been enrolled this past year 875, and the graduating class numbering 151. The alumnæ return in large numbers every year, not less than 200 being in the procession to College Hall on the occasion of Dr. Washington Gladden's scholarly and inspiring address. The loyalty of the graduates is proved by the enthusiasm with which they labor in behalf of the college. Their library fund has now reached \$5,000, while the graduating class has raised not less than \$2,600 for a students' building. Next year another dormitory is to be added to the half dozen or more now clustering around the original hall. This new structure is to be the most expensive ever reared, and board in it will be somewhat more costly than in the other cottages or in the city. Private parties are erecting the building with a view to furnishing accommodations for the more wealthy element among the students. President Seelye's baccalaureate was characterized by his customary vigor of thought and gracefulness of expression. The new member of the board of trustees succeeding Miss Anna L. Dawes is Mrs. Mary D. Day of Syracuse, a graduate of the college.

Mt. Holyoke's graduates number seventy-eight and they were addressed by Rev. Dr. W. H. P. Faunce of New York. The baccalaureate was preached by Rev. Charles M. Lawson, D. D., of Hartford, and there was the usual succession of receptions, Class Day festivals and alumnae gatherings. It is encouraging to note that \$70,000 of the \$100,000 necessary to secure Dr. Pearson's gift of \$50,000 have been pledged and the remaining \$30,000, it is hoped, will be forthcoming before next January. The twenty-four alumnae associations over the country are taking, most of them, a heroic part in the movement.

A new professorship is to be established next year, the department of political economy being separated from that of philosophy and history. Miss Annah M. Soule will be installed in the new chair of economics and civics. Joseph Field, brother of Marshall Field of Chicago, has given \$5,000 to found a scholarship in English. An infirmary has been completed during the year and a great event has been the extension of the electric railway from Holyoke to the college, securing for the students easy and swift egress to the outer world.

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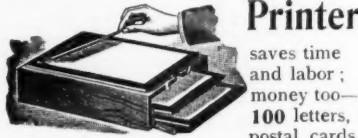
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SAPOLIO

25 June 1896

POMONA COLLEGE AND ITS NEEDS.

The executors of the estate of Mrs. Nancy M. Field, late of Monson, Mass., have contracted to give Pomona College \$25,000 towards a permanent endowment fund of \$100,000, provided the college secures \$75,000 before Jan. 15, 1897, and the whole amount is paid in before Jan. 15, 1900. This proposition, not unusual for these days, is of far more than ordinary importance to this young college. Though drawing its first breath at the height of the land excitement in Southern California, Pomona is not a product of that excitement. Rather, long cherished hopes, fervent prayers and general plans eventuated in definite action at that time. The churches, by a committee re-appointed a year before, after comparing several proposed locations, made their choice and provided for the present organization and incorporation.

A spot could hardly be found more healthful, attractive and inspiring, embowered in sweet-scented orange groves, yet looking off on the rugged Sierras; more central and convenient of access, yet apart from the temptations incident to large cities, especially in a new country. No feature, however, could be more ideal than its constituency, with a single exception. From the first the united demand was for the New England type of college, the highest standards and the Christian spirit dominant in all and every part. Such a college they would sustain to the utmost of their ability. Beginning with this ideal eight years ago, the third class is just completing the curriculum. Of the twenty-four graduates eleven expect next year to be doing graduate work in the universities, four of which have already accepted Pomona's diploma.

The exception to this constituency is in the fact that very generally at present they have no incomes. They own their plants. But, though thrifty, vigorous, resourceful, they are put to their wits' end to buy everything, implements, fertilizers, feed for stock, family supplies, pay taxes, build and sustain all sorts of public institutions, without dividends and without a dollar for their labor. Reduced wages, shortened time, the year's crops cut off is bad, but no one could anticipate this drain, without one rill of supply, kept up two, three, four, five, even six years.

Out of such homes come the students, of New England stock, self-respecting young men and women, willing to work and suffer for an education. Many of them, in whole or in part, support themselves. The professors are committed body and soul to the work. College graduates, and most of them having degrees from New England institutions, they are in demand. Nearly every one has turned away from a larger salary promptly paid.

A few years hence this constituency can take care of its own college thus trained to habits of frugality. The emergency that now claims general interest is the pressing demands and golden opportunities, which must be provided for at once, or else the work accomplished, the prestige gained, the benevolence appropriated, must all be lost forever to those who so much need and appreciate them and to the general cause of Christian education. "Hold on a little longer," say these generously disposed friends, "it is our college, we can help soon." But simply to "hold on" means embarrassing debt. Northern California, as remote as Buffalo from Boston, not to mention intervening mountains and deserts and difference of origin, history and customs, has few wealthy men in any of its churches.

This proposition of the Field estate comes as the voice of God pointing out a way of deliverance—the only way apparent to assured permanency and unfettered success to one of the most hopeful colleges in the whole brilliant galaxy that so richly adorns this favored land. One grand response has come. Mr. C. H. Baldwin, father of the president, has pledged to this fund \$25,000, one-fourth, it is under-

stood, of his entire property. Every one of the seventy-five churches, although more than forty of them are home missionary churches, is open to the appeal of the college, and not a few out of them are making heroic sacrifices for it. But the supreme efforts of a constituency situated as this is at present must be supplemented by other friends if the college is to avail itself of this timely aid.



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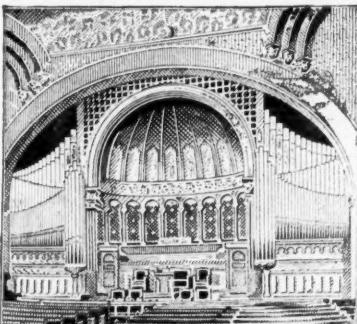
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IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

EDUCATION.

— Benjamin Ide Wheeler, now at the head of the Greek department of Cornell, has been elected president of Rochester University, New York.

— Rev. J. H. Twichell of Hartford delivered the address at the dedication of the Woolsey statue at Yale last week. This is the statue over the location of which there has been so much controversy. The faculty finally yielded to the wishes of the students and it was placed in front of the library, facing the new Phelps Memorial Arch.

— Phillips Academy, Andover, graduated last week 140 young men, the largest class in its history. Those going direct to college together with certain members of the middle class make, it is stated, the largest number that ever entered college in a single year from any preparatory school in the country. The last piece at the exhibition elicited great applause, being a "Character sketch of Abdul Hamid II," delivered by a son of Dr. Christie of Tarsus in Asia Minor. The exhibition was held for the first time in the Seminary Chapel, the Academy Hall being given up to an alumni dinner, presided over by ex-Congressman Stevens and addressed by Rev. Dr. L. T. Chamberlain, Prof. D. C. Wells of Dartmouth and other alumni. Professor Churchill had preached the baccalaureate sermon on the preceding Sunday.

— The fourteenth Commencement of Yankton College occurred June 14-17. The baccalaureate sermon was preached on Sunday by Pres. H. K. Warren and an address was given before the Christian Associations of the college by Rev. E. M. Williams, D. D., upon The Certainty of the Ultimate Triumph of the Redeemer's Kingdom. Monday and Tuesday were occupied with college examinations. Monday evening came the Commencement of the Conservatory of Music and the Commencement of the academy occurred Tuesday evening, with seven graduates. The college Commencement followed on Wednesday afternoon, with three graduates. Rev. J. F. Loba, D. D., of Evanston, Ill., gave the Commencement address upon The Service of Idealism to Present Life. Wednesday evening the members of the corporation, the trustees, faculty, alumni and a few invited guests gathered for a dinner and reunion. An otherwise trying financial year has been cheered by a gift of \$5,000, available for current expenses, from the late Dr. E. K. Alden and a gift of \$1,000 from a Boston woman for the equipment of the department of biology.

— Drury College Commencement was one of unusual interest, June 11. The long, hard struggle to secure Dr. Pease's generous gifts had resulted in complete success, and the promises he had made were promptly and cheerfully fulfilled, as always. The usual heavy deficit had been cut down to small proportions and will not occur next year. The only cloud on the occasion was the fact that President Fuller, who has labored incessantly in this matter, was taken quite ill on the evening of the annual reception. His friends are hopeful that rest and freedom from care will restore him to health again. The Graduating Class numbered seven and the exercises were of a high order. There has been good work in every department and it was felt that Drury offers excellent advantages in scholarship. One of the helpful features of the year has been the use of Fairbanks Hall for the boys of the academy, under the immediate supervision of Principal Howland and his wife, who live in the building and make it a real home for the boys. The rooms are being fitted up, as the finances permit, and made attractive, and the best of order prevails. President Fuller has been at work upon the course of study and valuable improvements will be made. It is hoped that he may be able now to devote his time exclusively to the regular work of the college.

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